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MEMOIR

OF

REV. ALANSON L. COVELL,

SON OF REV. LEMUEL COVELL,

AND LATE

A PASTOR OF THE FIRST BAPTIST CHURCH

IN THE CITY OF ALBANY, N. Y.

BY MRS. D. C. BROWN,

SISTER OF THE DECEASED.

VOLUME II.

BRANDON:

TELEGRAPH OFFICE.

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1839.

When the anticipated farther. I of my work. The first volume plan determined press, and I God, I have to-night written, my husband, my health, for his great desire to rest of his biography of to put their of personal of their heaven.

Whether I mass of letter responsibility on me; yet, I have consulted ladies of literature. God. I have empowered me, own mind on. My aim has been journal, as we exhibit his character. And now as I my home, and my dear reader, ye would that

Brandon, Tel
August 7

PREFACE

TO THE SECOND VOLUME.

When the preface to the first volume was written, no other was anticipated; but it now appears to me proper to say something farther. I spake in that, of "having arrived at the conclusion;" of my work. This was true with the following explanation. The first volume was all written out, a part of the second, and the plan determined on for the remainder. The work was going to press, and the printer called for the preface. By the blessing of God, I have been enabled to fill out the original design, and have to-night written the last word of this memoir. With humble gratitude, my heart pours out a thank-offering to my heavenly Father, for his great mercy and kindness, and earnestly implores his blessing to rest on these my imperfect labors, that those who read the biography of "the two Covells," may be incited by their example, to put their entire trust in God, to move forward in duty, regardless of personal advantage, and like them to seek only the approbation of their heavenly Father.

Whether I have made the wisest possible selections from the mass of letters and journal before me, is not for me to say. The responsibility of my work, whether right or wrong, must devolve on me; yet, I have not leaned altogether to my own understanding; I have consulted with judicious ministers of the gospel, and with ladies of literature and piety; above all, have I asked wisdom of God. I have also studied to ascertain, so far as reflection would empower me, what would probably have been my dear brother's own mind on the subject. After all, I may have greatly failed. My aim has been to select such letters, and such portions of his journal, as would at the same time relate his own history, and exhibit his character in the varied social and christian relations. And now as I am about to lay down my pen, and return again to my home, and the sweet charities of domestic life, I would say to my dear readers, in the language of our blessed Redeemer, "As ye would that others should do unto you; do ye even so to them."

D. C. BROWN.

Brandon, Telegraph Office, }
August 7th, 1839.



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MEMOIR.

CHAPTER I.

Natal day; Early orphanage; Traits of character; Education; Second marriage of his mother; Visit to his friends; Sabbath School; Change of heart; Religious experience.

"Instead of the fathers, shall be the sons."

Old Testament.

As we have seen in the preceding memoir, the junior Mr. Covell was born in Pittstown, Rensselaer Co. N. Y., January 20, 1804. We have also seen that he was welcomed as the hope and desire of many hearts, and that those hearts were saddened, and those hopes almost annihilated by the decease of his excellent father, before he was able to appreciate his loss. It remains for us to trace his onward course, to view him in his orphanage, to note the unfoldings of his character, the changes of his circumstances, and in all these points to behold the care of his heavenly Father over him.

An unusual degree of pleasantness and amiability distinguished him, from his infancy; and the atmosphere of love and indulgence in which he grew up, seemed *necessary*, rather than *derogatory*, to the developement of his moral qualities. *His* were the virtues best bro't forth by gentleness, and the smiles of encouragement.—Frowns and harshness would have blighted him in the bud. His heart ever expanded to the voice of kindness, and it was ever his study and delight to repay even the smallest favor; indeed to the latest hour of his life, he

was ingenious in expressing the benevolent feelings of his heart, under the delicate veil of gratitude.

To the fond expecting eye of one who delighted to trace the lineaments of future expansion in the germ, the future preacher was discernable in him very early, even before he was three years old. His mind untrammelled by the common practice of teaching smart things to children, to show off before company, was left free to choose his own subjects for imitation. Of course whatever he did, the more plainly indicated his "natural turn;"* and he used even at that early age, to hold frequent and regular meetings over the back of his little chair with his youngest sister for an auditory. Indeed so strong was this impression concerning him, that in after time when beholding him dangerously sick, it was felt that he could not then die, that he would live and yet preach the gospel to those who were essaying to comfort his distressed mother by saying, "that perhaps it would be best that he *should* be taken away, as he had no father to take care of him—and no knowing what course he might take should he live."

Years rolled on, and, as they passed, the kindness of his heavenly Father ran parallel with his increasing wants, and, as he mentions in his journal, "mercifully preserved him from out-breaking sins." He enjoyed the advantages of the common schools of the time, from 4 to 10 years of age. As a pupil and class-mate he was loved and esteemed. His attainments were all that

* I would not wish, by this, to be understood as believing the commission to preach the everlasting gospel, to be a gift of nature. But if this treasure be committed to earthen vessels, are they not also, *chosen vessels*? Not chosen upon emergency from among men, but chosen in Christ Jesus, from before the foundation of the world? and like their blessed Lord, to have a *prepared* body, to be sent forth like him in the fulness of time? And though with reference to their ultimate vocation, they may not *generally* be distinguished from others during their minority, shall we say that *no* instances occur where these servants of the Lord give *early* and *plain* indication of their future calling?

could be expected from the then limited resources of instruction. "To read, write, and cipher, and understand English Grammar," was at that period the maximum of common school attainment.

In February, 1814, Mrs. Covell was married to Mr. Stutely Westcott, of Charlotte, Vermont, and immediately removed from Cheshire, where she had experienced such varied expression of the goodness of God, to her new home at the north. Alanson and her third daughter went with her. The parting with those that remained, as may be supposed, was painful. Many were anxious about "the boy" forgetting the exhortation, "take no thought for the morrow, your heavenly Father knoweth what things ye need."

And now we behold him a stranger in a strange land, introduced to new and trying scenes; but by the blessing of God upon him, he so comported himself among his new connections, as to win their affection and respect. His sister Cordelia was of great service in the moulding of his character. Herself a person of enlarged views and noble thought, her influence upon his growing mind was most salutary and happy. His opportunity at school, while he continued with his step-father, was limited to three months attendance in winter; the other portion of the year, he enjoyed the privilege of practical lessons in agriculture, on his father's farm. Though thus happily situated, no change of circumstance or place, made any change in his affections, and with great delight he hailed the arrival of his youngest sister, after a separation of something more than two years. She of all the family had been his chosen one, the play-mate of his early days, and when afterward he saw her married, even though to his second father's son, he felt a disappointment that he ill knew how to bear. He even reminded her, and that with sadness, that she had broken the cov-

enant they had made never more to be separated, but to dwell together as long as they lived. Not long after this event, his eldest sister was at home on a visit, and he returned with her to re-visit the friends and scenes of his childhood. During the time he spent in that region with his two sisters, separate about twenty miles, he enjoyed some further advantages in learning. His brother-in-law, in Cheshire, Mr. Wolcott, gave him the opportunity of attending a select school there, during the winter. He also enjoyed a similar privilege with his eldest sister, in Pownal, the next summer. Compared with the privileges of the present period, this was "the day of small things;" but we considered them rich blessings from the hand of God, and the more so, as he had given our brother a facility of mind and strength of memory, which gathered and treasured much in little time. By request of his father he returned home after an absence of ten months. He was at this time in his sixteenth year, a happy, cheerful, sportive youth; a vein of good humor ever at flow, and a hand ever ready to assist a play-mate or a friend. But with all his vivacity, there was ever a certain air about him that reminded one of the clerical office. It was remarked of him while at school in Pownal, by an associate older than himself, "that fellow will preach yet," said he, "he *plays* just like a minister."

He was ever friendly to religious characters, ready to lend an ear to religious conversation, especially from ministers. He enjoyed much of this kind of society, as his second father was very generally known in that region, and those who had been acquainted with his own father, if passing that way, would diverge a little from their onward course, to call on the relict and offspring of their lamented friend. While in his fifteenth year, he wrote an essay in praise of the christian religion, which

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I regret it is not now to be found. It was affecting to read his glowing description of that which the same page declared, "he never expected to enjoy, he was so very unworthy." With a sensitiveness which some minds will know how to appreciate, he wrote, and retained the manuscript, in private. It came into his mother's possession accidentally.

I believe it was in the summer after he was sixteen, that a Sabbath School was first instituted in the district where he lived. He attended, and in the course of the season, committed to memory a great part of the New Testament. His method was, to learn all he could on the Sabbath, beside attending public worship and the school, and, during the week, to have his Bible in the window, that when he came in from work, he could take it up and study, every spare moment. In this way he frequently committed more than a chapter a day.

Nothing unusual occurred to him after this, till he was about nineteen. Then indeed began to be realized the long cherished hope of his anxious friends. I speak of his conversion of heart to God; and happily here, the pen of the narrator may be exchanged for that of the transcriber. I have before me a written account of the work of divine grace upon his heart, from his own hand. It was not written at the time, but some few years after. During the progress of his acquaintance with the lady he afterward married, each committed to writing their recollections of those exercises, which we call "our religious experience." They exchanged with each other, these interesting documents. His is here presented.

"Since I was ten years of age, I have been subject to frequent religious impressions, arising from a discovery of my ruined condition as a sinner, and the certainty that I should be miserable in the world to come, unless I repented and turned to God. At such times I made

many promises that I would amend my life, and devote myself wholly to the service of God. During these seasons of seriousness, I used to pray, read the Bible, &c., in hope of finding pardon for my sins and a change of heart, accompanied with such enjoyments as I had heard christians speak of. These endeavors, however, were feeble and heartless, and continued but a short time. Some new and trifling pleasure, or some sudden temptation, would in a moment effect a revolution in my mind. I was ready to comply with the first suggestions of satan, and yield to the first inclination of my wicked heart. After a time my former impressions would return, commonly attended with a deeper sense of guilt, than at any previous time. My reflections were, that I had added sin to sin, resisted the Holy Spirit, sinned against greater light and knowledge, and was more in danger of eternal damnation, than ever. These reflections were always succeeded by more repeated and confident promises of repentance and reformation. In a short time however, this excitement, occasioned mostly by fear of punishment, would subside. Prayer would then be neglected, and soon I would be again entangled and overcome with the yoke of bondage.

I lived in this manner, three or four years, when I began to think I had sinned away the day of grace. I had so many times resisted the Holy Spirit; refused so often to repent and believe in Christ; had resisted such strong convictions; sinned against such degrees of light and knowledge, that I thought I had committed the unpardonable sin, and that there was no mercy for me.—Such impressions, however, were not lasting; something still assured me that it *was* possible for me to find pardon and mercy from God, notwithstanding all my exceeding sinfulness and vileness. I would then as formerly have recourse to the Bible and to prayer. But anon

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this seriousness would wear away, and again I returned "like the swine that was washed to its wallowing in the mire."

When I was about fourteen years old, I was more seriously awakened than ever I had been. I thought this the last opportunity that ever would be granted me to receive Christ and his salvation. I resolved to seize the favored moment, and began to pray with some earnestness, that God would have mercy on me. My feelings however again declined. I again felt desirous for more time to enjoy the pleasures of life, and engage with those around me in youthful amusement. I felt unwilling to leave my young associates and all their pleasures so soon. I must have opportunity to gratify those inclinations and passions which I found myself unable to deny.

In this state of mind, I found no method of relieving myself from present uneasiness, and of silencing my fears of the future, but this. I retired alone, and entered into a most solemn engagement before God, that if he would spare my life till I was seventeen years old, I would most willingly, and most certainly, renounce everything but religion, and devote the rest of my life entirely to his service—but till that time I must have liberty to enjoy the pleasures of the world. This measurably satisfied my mind at the time, and I returned to a course of vanity with little remorse of conscience. After this, I passed my time much as I had before, sometimes awakened and resolving to turn to God, but most of the time well pleased to continue in sin. When the age of seventeen arrived, my promise occurred to me, but I had not the least inclination to perform it. I had vainly thought before, that by this time I should have so far gratified my worldly inclinations that I should be satisfied, and desire them no more. This was a deception. Instead of being

satisfied with what I had enjoyed of the world, I had but just begun to enjoy it. I thought a few years to come would be more propitious to worldly pleasure, than any former period of my life. For this reason my inclination to continue in sin, was stronger than ever, and my desire to become religious, proportionably weak.

I thought it a heinous sin to violate a promise so sacred as I had made, and thought too this might be the very last opportunity I ever should have, to repent and turn to God; still, such was the ascendancy which sin had gained over me, that through its influence I resolved to hazard all, for the sake of a few years pleasure, which I hoped I should be permitted to enjoy. About the time I was nineteen, I was very seriously awakened, in consequence of ill-health, to reflections on death and another world. I had no apprehension of immediate dissolution, but yet the thoughts of dying were continually with me. I knew most certainly that in my present situation I was wholly unprepared for happiness. I viewed myself the chief of sinners, a vessel of wrath fitted by my own sins to destruction.

I viewed myself a criminal before God, justly condemned to endless misery. It appeared certain that I should perish, I had so long lived in open violation of the commands of God—had so neglected and despised the great salvation, and so long resisted the Holy Spirit, that my damnation was sealed, and I must be miserable forever. What tended to confirm this opinion still more was, the hardness of my heart and the stupidity of my feelings. I could think of being cast off at the left hand in the day of judgment, and of being banished to blackness and darkness, to be tormented forever in the keenest despair and remorse, and not be moved in the least.

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was the man. I could not conceive of a more hopeless case on this side hell than mine. Every thing conspired to condemn me. The law always had condemned me, and the gospel, the only hope of lost sinners, I had rejected again and again, and that God to avenge the insults done to this, must consign me to eternal torments. I was in my own judgment cut off from all possible hope. In this situation, which continued but a short time, something seemed once more to remind me that there was yet in my case a possible hope, that with God there was forgiveness that his name might be feared.

I thought if the Lord would pardon me after so long a course of rebellion against him, I could most willingly praise his name, and obey his commandments, while I had being. I accordingly began to pray that he would have mercy on me, and I resolved to continue praying, and if I must perish to perish at his feet, acknowledging his justice and imploring his mercy. I soon found myself unable to pray as I ought in consequence of an unfeeling, stupid heart. I had always thought before, that I could pray at any time if I would try, but I now found I could not. I sometimes thought it the greatest wickedness in me to attempt to pray, when my heart was so far from God, and so averse to him. I began to think I had never been convicted. I began then to pray for conviction, and continued to for two or three days, but to no avail. I found myself still stupid and unaffected. I then thought I might have entertained wrong ideas of conviction. I began to think it consisted more in the knowledge of sin, than in the fears of hell. I thought I had a knowledge of sin, but I could not mourn for it in the manner I ought before God. I then began to think more particularly of repentance. I thought it consisted in godly sorrow for sin, and in forsaking of it. I could say I was sorry I had sinned, and was willing to forsake

sin; but I did not feel that *degree* of sorrow which I wished to. I longed to have my heart broken to pieces, and melted into tenderness before God. But this was not the case. I was still the same, continuing to pray for conviction and repentance, but finding no relief. I viewed myself lost and fallen indeed. I knew I never could repent of sin, nor love God, nor believe in Christ, with the heart I then had. I found by experience, that God alone could give me a better one. I had tried to alter it myself and tried in vain. From myself I had nothing to expect, but a continuance of sin and iniquity. I found all I ever had done was to sin against God and I feared it was all I ever should do. Indeed I knew it was, unless a change was effected within me. As I was in this state of mind, thinking of my sins through my life, I began to think of the goodness of God to me. It appeared greater than ever I had viewed it before. I endeavored to recount some of the many blessings I had received from him, and the manifold mercies he had conferred upon me. I found indeed that goodness and mercy had followed me all my days. His mercy and kindness appeared not only great beyond conception, but peculiar on account of the unworthiness of the object on which it was bestowed. What surprised me most was this: I found that for all these favors and blessings, I had never been once thankful in all my life. The sin of ingratitude appeared to me in some measure as it *was*, and what I still lamented was, that I could not even *then* thank him sincerely for one among a thousand of his favors. I perceived that in my depraved heart there was nothing like gratitude to a benefactor, or love to a friend. This view of myself was humiliating indeed. I never had such discoveries of my sins before. I thought formerly I was a *great* sinner, but now I found myself a *vile, guilty* sinner. I immediately began to pray, that

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God would give me a thankful heart for his mercy and kindness. I could not be reconciled to live so ungrateful to Him from whom all my blessings came. But all my prayers for this were as ineffectual as they had been for convictions and repentance. My hard, unthankful heart remained the same. Nothing could move or soften it. I however continued to pray for a heart of gratitude that I might praise God sincerely for his goodness. As I was engaged in praying for this, at a certain time, in an instant there was a *new* feeling within me—one to which I had ever before been a stranger. *I did really feel thankful* for the mercies I enjoyed. The moment I thought of any of his mercies, my heart would be filled with gratitude and praise. And when I received any thing, if it were but a glass of cold water, my first thought was, it is the gift of God—O bless his name. I did not think at this time however, that I had been born again. I thought a greater work yet necessary. It appeared to me that I did not love God as I ought to. Though I felt in a measure thankful for his mercy, still I did not feel that affection for his character, and that attachment to him which I desired. I thought his character infinitely amiable and lovely, and wished to have my whole heart fixed upon him, that I might love him with all my heart. I accordingly made this the burthen of my cry to the Lord, that he would give me a heart to love him entirely, to the exclusion of other objects.

Without this intense affection for him, I could not be happy. I could find no rest to my spirit, and no evidence of a change, till the love of God should be shed abroad in my heart. My prayers however did not alter my feelings. All remained just as it had been. I resolved to importune the Lord day and night, till he did grant my request. About one or two days after this, as I was engaged in prayer, it appeared to me that the Divine

presence filled all the place where I was. I heard no voice, saw no appearance, but received a deep impression never to be forgotten, that *God was present*. My hardness, impenitence, and unbelief, which before had caused me so much anxiety, now seemed all to depart in a moment. I thought they would return no more forever.—My whole mind and soul was filled with a joyful view of the Divine greatness, goodness, glory. He was altogether lovely, beyond all conceptions I had ever had before. I *now* thought I loved Him with all my heart. The more I thought of Him, the more my love increased. His justice, love and mercy, all were themes for contemplation, which opened sources of new and endless enjoyment. Fear, doubt and anxiety were all absent from my mind. I thought myself the happy possessor of perfect contentment, peace and joy. I felt relieved from everything which had rendered me unhappy. When I thought of my fellow-men I loved them all. I could not see how it could be possible that men should hate one another. And how it could be that I had harbored such feelings as I had toward some of them, I could not tell. They were all now passed away, and I thought all the rest of my life, was I permitted to live, should be one continued demonstration of "good will to men." I felt determined to tell them all, what the Lord had done for me, and devote my life wholly to his service."

But the grateful determination to declare to "all" what God had done for his soul, was not at that time made.

The cause of delay could not have been a want of evidence that he had "passed from death unto life." But whatever prevented a *public* profession of faith in the Lord Jesus, his happy change was well known to his mother and the family at the time.

In a conversation on this subject, some three years

since, his sudden and unexpected death, at the time he was "the Divine" "O, mother of God." Sh... ed, and he... feelings of the reader... ished circle... While my... my thoughts... where, as t... his counter... white and... "his face sh... as the light... thus be irrad... think of "th... "when this... when this m... death shall b... appreciate suc... on," and thro... and tribulation... us in the gosp...

since, his mother mentioned that she never before saw so sudden and striking an alteration in any one's countenance. He came out of his room into hers, doubtless at the time he mentions of having been made so sensible of "the Divine presence," and suddenly addressed her thus: "O, mother, praise the Lord, for the house is full of God." She said his whole aspect was changed, expanded, and he scarcely seemed like a being of earth. The feelings of the household I leave for the imagination of the reader to suggest, and unite with the happily astonished circle, in giving "Glory to God."

While my mother was relating these circumstances, my thoughts reverted to the glory of that transfiguration, where, as the blessed Savior "*prayed*, the fashion of his countenance was altered, and his raiment was white and glisterining." One evangelist renders it, "his face shone as the sun, and his raiment was white as the light. If the human form and countenance may thus be irradiated while here in the flesh, what shall we think of "that glory which shall be revealed in us," "when this corruptible shall have put on incorruption, when this mortal shall have put on immortality, and death shall be swallowed up of life?" O for a heart to appreciate such a hope, for an eye that "will look right on," and through all of allurements, and trial, temptation and tribulation, have respect unto the "hope set before us in the gospel."

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CHAPTER II.

Remarks ; Extract from Journal ; Profession of Religion ; Account of his sister ; School teaching ; Commencement of preaching ; Visit to his friends ; Call to preach ; Return to Charlotte ; Discouragement of mind ; Second visit to his friends ; Tarry at Saratoga ; Return to Addison ; Revival there ; More permanent engagement ; Sickmess.

"Go thou and preach the kingdom of God."

Jesus Christ.

In this sublunary world, what more certain, more ceaseless than change?

The *Apostles* went down from the mount of transfiguration, and could not cast out the "dumb spirit." And all we are prone to *feast* on the "heavenly vision," and forget to "*fast and pray*,"—so the "evil spirit" reigns with sad and fearful domination. Even those who have been indulged to be, as it were "eye witnesses" of our "Savior's Majesty," and almost have audibly heard "the voice out of the excellent glory," soon merit the rebuke—"O faithless and perverse generation, how long shall I be with you, how long shall I suffer you?" So our friend, Mr. Covell, on descending from the exalted height of new-born love, where he had been allowed to behold "the King in his beauty," and to confer with Him of "his decease, which" *had been* "accomplished at Jerusalem," afterward became ensnared and relapsed into silence. But after his blessed Lord had allowed him to prove the unsatisfying nature of carnal joys, and the bitterness of not confessing Him before men, he issued the blessed mandate, "bring him hither to me." And "Jesus rebuked the foul spirit, and said, thou dumb and deaf spirit, I charge thee come out of him and enter no

more into him." From that hour he began to amend and with "great boldness" to magnify that blessed name which "hath power on earth to forgive sins."

In his journal of after years he thus pathetically adverts to the period we are now retracing.

"At the time of my conversion, aged nineteen years, I was very happy in the love of Christ, and fully determined to give myself up to him without reserve. I sought his blessing and his guidance in all my ways, and chose his spirit as my great instructor in all things, with a sincere determination to obey his teachings in all things, whether I read those instructions in his Holy Word, or felt them in my own spirit. For a considerable time I enjoyed, as I thought, the Divine influence upon my heart. I was happy in prayer, in reading the Bible, and in other duties. But some duties I felt reluctant to perform.* I did not come out openly and own Christ before my young associates, and join with christians in prayer and all religious duties as I ought. I did not make a public profession of religion, but disobeyed God, by refusing to do what was plainly and solemnly impressed upon my mind as duty. Soon I met my old associates, and instead of having the decision to avow my principles before them, and confess myself a christian, I was silent about religion, and joined in with them to a great degree in their wicked conversation and amusements.— Soon I resolved to give up prayer altogether, to openly say I had been deceived, that I had no religion, and then thought I might go on again with my old associates in sin. I well recollect the day when I made this resolve. I felt condemned for so doing. I knew it to be an awful sin. I knew the profession I was going to make, that I

*O, how he needed a faithful under shepherd to take him by the hand and lead him, but there was none near. The Baptist church in his town was several miles distant, in a low state, and without a settled pastor at that time.

had been deceived, was a solemn lie. I knew I was sinning against the infinite love of Christ, against the tenderest movings of the Holy Spirit upon my heart, and against my own most solemn and oft repeated vows.

I hardly dared venture upon it, but finally made the desperate resolve, to return again to the world. I did so, and having become again entangled in sin and worldly pleasure, I gave myself up to all the amusements of youth which were not openly immoral. I lived in this way more than a year. Then again God was pleased to call after me once more by his Holy Spirit.

I felt awfully condemned for my wicked course. I could find no peace in it, and resolved to abandon it.— God once more heard my prayer for mercy, and granted me the pardon of my vile crimes. Very soon I made an open confession of my past guilt and wickedness, in having so departed from God, and my young friends I must now be a christian, and soon made a public profession of religion. I then renewed all my former determinations to serve God with all my heart. I had before thought it my duty to preach the gospel, and now resolved to enter upon a preparation for that duty, if God should in his providence favor my design.

Pausing here to reflect, I see infinite reason for repentance. It was by mysterious mercy that I was kept during this period of declension from total apostacy. I am truly the chief of sinners, and God has exercised towards me all long-suffering. I desire ever to be most humble before Him, and hope I may never cease to extol his mercy and grace."

But though he thus, and most justly abases himself before his God, there was not only nothing "openly immoral" in his exterior deportment "during this period of declension," but his presence had rather a chastening influence. He was ever distinguished for avoiding broils

and contentions, and the anti-quarrelling air he ever exhaled, like oil upon the waters, shed a tranquillizing tendency. I was about to relate an interesting anecdote in point, but forbear on account of the feelings of others.

Soon after he came out and acknowledged his Savior openly, he wrote his eldest sister the following letter:

"Charlotte, June 30th, 1824.

Dear sister:—I gladly devote a moment from numbers which are misimproved, to the performance of a duty which has been too long neglected. We received your short letter last winter, with pleasure; and were happy to learn of your welfare and that of your family. I shall depart from the common method of apologizing for former delays, knowing that excuses for past errors are but poor compensation, in competition with future amendments. But while we are chargeable with neglecting our earthly friends, are we not more culpable in neglecting the great Friend of mankind? I have to acknowledge that my neglect in this respect is more painful to me than all others of which I am conscious. I have to lament that I have such a wicked heart of unbelief which so often leads me from my Savior. But alas! how often do we complain of the blindness and hardness of our hearts, when in fact we are wilfully blind and hardened! Do we endeavor to soften our hearts by repentance? Do we in any degree endeavor to humble the pride of our hearts by reflecting on the great sinfulness, the deep rooted depravity, and the astonishing uncleanness of our nature? Do we sufficiently realize that we are but dust and ashes, entirely dependant for every enjoyment on that God whose favors we have forfeited by a wicked rebellion against him, whose injured law, and slighted gospel both demand justice to be executed against such despisers of the manifold grace of God. I would not, however, be understood to reckon others as wicked as

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myself. I do in very deed consider myself the chief of sinners. Yet through the abundant mercy of our God, I do humbly hope that he has for Christ's sake forgiven my sins. Yet my soul trembles, while I am forced to confess before God and men, that I have by a wicked departure from the truth, done dishonor to the cause of christ, and brought guilt and condemnation on my own soul, which has caused horror of conscience and the most bitter repentance. But I do at present feel like the welcomed prodigal in his father's house. Therefore bear with me, my sister, if a sense of my own great sins should make the same evil principle in others appear extremely odious, though it is not so constantly indulged and suffered to predominate in the mind. But I do hope, through the assistance of that good spirit which ever helpeth our infirmities, to be ever more found walking in the way of obedience, knowing that "the way of the transgressor is indeed hard." Let us, therefore, if we do verily profess to be children of the light and not of the darkness, gladly suffer to be intreated and exhorted to "hold fast the faith once delivered to the saints." Let us improve the exhortation of the Apostle, "to renounce the hidden things of dishonesty and walk no more in craftiness, neither handle the word of God deceitfully, but by manifestation of truth commend ourselves to every man's conscience in the sight of God." Let us go on our way rejoicing, knowing "that greater is he that is for us, than all that are against us." What matters it if persecution, temptation and trials frown upon us? Hath not our Lord told us that in the world we shall have tribulation? Yet blessed be his name in him we have peace. Yea, let us "be of good cheer, for he hath overcome the world," then swiftly pass a few more years, glide swiftly on ye fleeting months which part us from our Savior and our God. O my sister, let us take fresh

courage, for our redemption draweth nigh. Let us endure like good soldiers, and ere long we shall receive an unfading crown of glory. Oh, what are all our sufferings here, in comparison with that glorious grace "which shall be brought unto us at the revelation of Jesus Christ." O this blessed hope! 'tis full of immortality. But I leave the heavenly theme—had I the tongue of an angel I could not utter half the glories of Redemption.

Through the mercy of God we all enjoy a good measure of health. Our parents have been absent five weeks next Saturday, on a visit to Hamilton and other places. They left home in a very low state of health, and expected to tarry a few days at the Springs in Saratoga. We have heard nothing from them since they left home, and their ill state of health occasions some anxiety; but we hope the good hand of our God will bring them again to their family in peace.

Now, my sister, I must bid you adieu. I long much to see you and your family, that with you I might be refreshed by the consolations of the gospel which are neither few nor small. Give my love and sincere regard to Mr. Brown and your dear children. May the God of peace be with you and preserve you by his mighty Power through faith unto salvation. In all your prayers remember,

ALANSON.

July 7th. Since the preceding date our parents have returned from their journey. They left Cordelia, [Mrs. Kendrick,] in a very low state of health—they fear she will go into a settled decline. The rest of their friends were all well.

To his sister Wolcott he writes thus:

"Charlotte, 7th July, 1824.

Dear Sister:—When I review the time which has elapsed since I saw you, it appears like a dream. Can

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it be possible that almost five years are so soon gone? That so much of our most precious time has thus imperceptibly passed away? Ah! my sister, how little do we realize that these fleeting moments are not given us in vain. Heavily indeed they oft hang upon us as they are passing, but once fled, and we complain of their speedy flight, and lament their misimprovement. Alas! how shall guilt appal us in that day, when these "murdered moments" shall be arrayed before us. Little do we think how fast this day approaches. But let us remember that this rapid succession of day and night will soon bring us to our graves! This speedy transition from year to year will waft us to that eternity from whence there is no return. Oh! Sarah, how shall you and I appear in this great day! Are we prepared to meet it? Dare we at this moment meet the king of terrors, and take our departure to a world unknown? Are our feet on the rock of ages? Have we that hope which reaches beyond this vale of tears? Ah, yes—in the strength of our crucified and risen Jesus, fearless we'll pass the dark valley. With Christ for our support, we fear no evil.—With him for our comfort, death cannot make us afraid. "O, death, where is thy sting! O, grave, where is thy victory! Thanks be to God who giveth us the victory through our Lord Jesus Christ." Can it be possible that such unworthy creatures as we are, should enjoy so comfortable a hope? 'Tis truly wonderful, 'tis marvellous in our eyes. Well might an apostle exclaim, "behold what *manner* of love the Father hath bestowed upon us, that we should be called the sons of God."—How do we feel ourselves lost in the infinity of that boundless love which induced the Father "to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an amazing display of the transcendent glory and excellency

of the character of God was this, and how little are our hearts affected by it. How can we be so cold, stupid, and lifeless, in the glorious cause of religion, in which we are so deeply interested? Are we the people for whom Christ hath died—for whom he endured the reproaches of a gain-saying world, became a man of sorrows and acquainted with grief? Hath the Son of God done all this for us, and can we thus live in disobedience of his most righteous commands? even fearing to own him before men? Oh, what hearts must we have to shun, nay despise this blessed Jesus. If angels were astonished when the mighty God himself veiled his God-head in humanity to accomplish our salvation, what can express their speechless wonder, when they behold us openly spurn the offers of mercy, and trample under foot the gospel of the Son of God? O, why are we not melted into contrition before him? How can we be so ungrateful! How can we thus harden our hearts? Shall the rocks rend, and the graves open, and we not be moved? Shall the sun be veiled in darkness, and hide in the gloom of midnight, and man not blush before his Maker? Shall the moon be turned into blood, and we never drop a tear? Shall the dead forsake the tomb at the horrid sight, and we gaze without emotion on the sufferings of the mighty victim, and hear with unconcern his dying groans which shake the earth to its centre! Why do we not mourn when heaven is rolled in sackcloth? Why do we not weep when our Savior expires? Oh that our eyes were fountains of tears, that we might weep day and night for our ingratitude—for our sins which are so dishonoring to God, so ruinous to ourselves. How strange it is, that we are so attached to this world. It would seem that in our present condition we should have the fear of God continually before us. Indeed considering the shortness of life, the certainty of death,

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and our exposure thereto, we ought to live every moment as though it were our last. Hence said one of old, "Oh, that my people were wise: that they knew this: that they would consider their latter end." But, adds the prophet, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know: my people do not consider." Every day is this scripture fulfilled before us. How universally prone are men to forget God, to put far away the evil day, and live every one as he listeth. How seldom do the thoughts of death occupy our minds. How active are we in improving every advantage of worldly fortune: and how regardless of securing an interest in the world to come. But God be thanked, and forever blessed be his name, that he hath not left himself without witnesses, but that in every nation he that feareth Him and worketh righteousness is accepted of him. Have we not reason to rejoice that the number of his witnesses is daily increasing? Do we not see them coming from the north and from the south: from the east and from the west? Is not the happy day approaching when the sons of God shall come from far, and his daughters from the ends of the earth? Truly the present is a day of wonders. It does seem that the set time to favor Zion has arrived. The glorious gospel of the Son of God is spreading far and wide. Even on the barbarous shores of Africa, the mild banner of king Jesus is unfurled, and the tawny inhabitants are prostrating themselves around the hallowed cross, humbly confessing that the Lord is God. Nor does the blessed work stop here. The ministers of the everlasting gospel, like flaming heralds, are flying through the benighted region of India, scattering the light of truth, and spreading the knowledge of the glorious Redeemer in every direction. Happy, thrice happy day! Happier still are we who see it. Kings and prophets desired to see it,

but died without the sight. And let us remember that we also have something to do in advancing this blessed cause. Let us humbly devote our hearts, and fill our hands with good gifts unto the Lord and *pray earnestly* for the upbuilding and extension of the Redeemer's kingdom.

Our parents have returned from H. Our dear sister K. is evidently declining in health; we fear her time with us is short. May our God be better to us than our fears. * * * *

Ever your affectionate brother,

A. L. COVELL.

He was baptized not long after this date, by the Rev. Peter Chase, of Hinesburgh, a few miles distant, and I believe soon after his mother's return from visiting her sick daughter at Hamilton. And here we may pause and admire the goodness of God toward that mother, in thus setting the day of prosperity over against the day of adversity. Of all the daughters of her mother, Mrs. Kendrick (or Cordelia) had lived with her parent most. In addition to the admirableness of her character in all the varied relations she was called to sustain, she had become endeared to her mother by long and unreserved communion. She had been very much her mother's ministering spirit, and they had "taken sweet counsel together, and walked to the house of God in company." After her marriage and removal, her letters were a rich source of consolation. But now, all was to be changed. The woman of many sorrows was to take again of the cup of affliction, and taste an untried anguish. A messenger appointed of God, had bidden that much loved daughter "to set her house in order, for she should die and not live." And now in addition to the consolations of the spirit, which are neither few nor small, God was preparing a balsam for that mother in her hour of need,

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by gradually bringing forward her only son, not only to the enjoyment of new covenant blessings, but to the exalted privilege of proclaiming the unsearchable riches of the grace of God. Verily, "he doeth all things well."

Young Covell remained at home, during the summer and autumn, as usual, improving all his leisure in studying the sacred scriptures, and such other writings as had bearing on the responsible vocation he felt called on to assume. And here as touching his impressions of mind on the subject of preaching the gospel, we extract a page from an occasional journal.

"Addison, July 3d, 1827.

I have for a long time omitted writing any of the exercises of my mind, for which I think myself by no means justifiable.

I have now some intention to commence a journal, and keep it regularly, that in future I may have something to guide and assist my thoughts in reviewing the past. I am sensible if I had kept a regular journal of my time, since I commenced preaching, it would be of much advantage to me. I shall, however, recollect what I can of the most important things which have transpired and commit them to writing.

About two or three days after I hope God gave me a gracious evidence that my sins were forgiven, I was in an apartment of my father's house engaged in secret prayer. Suddenly these words occurred to my mind: "I have appeared to thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen and of things which I will hereafter show unto thee."

I paused a moment and proceeded. After prayer the passage occurred to me again, and occasioned some particular reflections on it, and what should bring it to my mind at that time; and for what purpose it should be

impressed on my mind. By such reflections I soon became impressed with the idea that it was my duty to preach the gospel. I however thought I would not give too much credence to this impression for fear I might be imposed on by my own feelings. Whenever I prayed I felt it my duty to ask of God wisdom in this particular. I desired not to be deceived. I had for a little time flattered myself that it might be all a deception—that I should find it to be so soon, and it would all leave me. But the more I prayed, the more these impressions followed me. I then began to feel an opposition to the idea, and tried to banish such thoughts from my mind. They still continued, and I began to feel condemned for resisting them. I concluded I would not fight against God, but would try to keep my mind from being biased one way or the other, believing something in Providence would soon determine the case for me."

At the beginning of winter he was invited to Addison, a few miles distant, where his step father's only daughter was settled. He there engaged in a school. About the close of the term, and on the 14th of March, [1825] he ventured on the great and responsible work of becoming "the messenger of grace to guilty men." His preaching seemed an illustration of the word—"open thy mouth wide, and I will fill it," being both extempore and exuberant. It pleased God to give him favor with all who heard him, and he was frequently solicited to preach, by people from different sections. His brother-in-law, Wolcott, passing through that region, he improved the opportunity to re-visit his elder sisters, and the people where he had formerly lived. His coming to them was like the coming of Titus, refreshing the hearts of those to whom he was sent. He was welcomed and sought after, both for his father's sake and his work's sake. He found his sister Brown in deep affliction, having recently buried an

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interesting child, and her own health and mind very much affected. Together they journeyed about, from friend to friend, from place to place, where his dear father had formerly dwelt and visited. O, how welcome the son—how electrifying the sound of his voice. As he stood in those desks his never forgotten parent had once occupied, many were melted to tears. Indeed, aside from the associations of memory, the manner of his preaching was calculated to “*dissolve* the heart in thankfulness.” He so exhibited the amazing love of his Savior, which was his darling theme, that it was impossible to hear and remain unmoved. In prayer he was ever fervent, ever appropriate, and ever new. The people in Pittstown were solicitous, yea urgent, that he should engage with them as a pastor. No man since his father’s removal had so united the hearts of all, and as they perceived his earnest desire for farther literary and theological attainment, they offered to procure for him every possible facility to be obtained *outside* the walls of a seminary. At Saratoga, too, where his uncle resided, there was an urgent call for him to settle there, but finally the voice of his relatives and friends at the north, (that is at Charlotte and Addison,) prevailed against the applications we have named, and he eventually returned to Addison.—Most of the spring and summer were spent in Cheshire, Pownal, Pittstown, Saratoga and their vicinities, with the exception of two journeys, one to Charlotte the other to Hamilton. His letters of this period will best show the travel of his mind.

“Charlotte, May 30th, 1825.

Dear Sister:—I have not been able to write you so soon as I expected when I left Pownal, on account of not arriving home as soon as I expected. I left Saratoga last week on Monday, and arrived at Charlotte on Friday. Left our friends at the Springs all in the enjoy-

ment of health. The time I spent in Pittstown and at the Springs, after I left Pownal, was in some respects lonesome, in others more pleasant. The Sabbath I spent at Saratoga was quite as agreeable as I ought to have enjoyed. Though destitute of that *feeling* sense of the greatness of those solemn duties I was trying to discharge, and the majesty of that God I was so feebly trying to serve, I felt some little freedom in endeavoring to preach Christ crucified as the power and wisdom of God to those who are called. Elder Averil providentially called at the Springs and spent the Sabbath. I had the opportunity, which I had long wished, of hearing the "joyful sound." In the evening I endeavored to speak again of the glory of Christ and his kingdom. I formed a very agreeable acquaintance with Elder Wayland and some of the brethren at Saratoga. While in Pittstown I heard from Elder Matteson. Himself and family were well. The Sabbath before he had the pleasure of immersing eight who had received the word gladly. God grant that great fear may fall on all those who hear these things, and may the Lord add to the church daily such as shall be saved. Yesterday I spent the day in Addison. The church in that town appear really like sheep without a shepherd. May the Lord send them a man in his own likeness. It is certainly true that the present is a day of declension in many departments of Zion. Iniquity abounds, and the love of many waxes cold. People assent to the truth of the Bible, and many are numbered among the lovers of Jesus, but they *do not feel* the momentous weight of *eternal truth*. Many there are with liberal tongues and idle hands, like the son in the parable who promised his father to labor in his vineyard and went not. Many there are who pray, thy kingdom come; but where are their exertions to advance this kingdom? Is it not insulting Jehovah to pray

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for his coming, and make no effort to prepare his way and make his paths straight? Do we not know that obedience is better than sacrifice? Do we not know that incense is offensive—that the most solemn services are an abomination to God, where the heart is absent? Do we not know that his *heart* can not be right, whose *life* is in the wrong? Do we not know that from the abundance of the heart the mouth speaketh? Do we not know that impure waters flow from corrupt fountains? Do we not know that we love that best which we serve most? Do we not know that where our hearts are there is our treasure? If so, we must know likewise that if we give the world nine thoughts and Christ one, our treasure is in the world and not in God; and though we are ever so assiduous in the discharge of our wonted duties, we are but as sounding brass and tinkling cymbals. Professors would do well to remember the words of Christ, "It is not every one that saith unto me Lord, Lord, shall enter my kingdom."

But by this time I begin to recollect that worthy saying of St. Paul, "Thou that teachest others teachest thou not thyself also." I do verily know that I am lamentably deficient in that heartfelt devotion which ought to adorn the Christian. My affections are still bound down to the elements of the world. I am quite discouraged. I find my heart to be deceitful and wicked. I receive little or no comfort in trying to preach. And unless my feelings alter from their present situation, no person *will ever* have the pain of seeing me again ascend the sacred desk. I have met with no outward trials at all—nay, everything without me seems not only to invite but urge me on. But unless light breaks upon my mind from some source, I shall surely and entirely desist from all public duties. God forbid that I should ever be influenced by worldly motives to preach a *holy gospel*, when my own heart does not feel its force. Nay,

rather let my tongue cleave to the roof of my mouth. Let my right hand perish. Let all be taken from me, rather than dishonor the cause of God by presumptuously attempting to set forth its truth.

I can not see to write more. My best regards to all enquirers. Love to Mr. Brown and the children. We are all well. Ever yours,

A. L. COVELL.

Mrs. D. C. Brown.

By the advice of friends, the reply to this letter is also submitted.

"Pownal, June 15, 1825.

I feel for you, my brother, in your trials and discouragements of mind, respecting your unfitness to the work of the ministry, and with sincerity respond to your sentiment of, "God forbid that you should ever be influenced by worldly motives to preach a holy gospel." But let us consider a moment. Is not this treasure committed to *earthen* vessels, that the excellency of the power may be of *God*? The mission of the gospel is designed for *unworthy* creatures; "*not* the righteous, but sinners are called to repentance." Now how shall the preacher depict in living colors the unworthiness of man, unless he feel it in his own bosom? And how shall he have fellowship with the sufferings of his blessed Master, unless he occasionally endure the same things in his own mind? Think, O, think of the enormous load, when he bore the sins of the whole world in his own body on the tree!! All that you and I can feel of guilt, of woe, is as nothing, and less than nothing in comparison.

You speak of darkness within. Think for a moment of the horror of *that* darkness, that *utter* desolation, when the precious victim cried out, "My God, my God, why hast thou forsaken me?" But what did the holy sufferer do? Did *he* shrink from duty? Did he resolve

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to be exonerated from his engagement? Did he call for angels to effect his liberation? No, he resolutely proceeded, meekly bowed, reverentially submitted, until he could say it is finished, and gave up the ghost.

The subject so overcomes me that I can write no more to-night. But go, thou dear disciple of this crucified Jesus, go thou to Gethsemane—to Calvary—contemplate, adore, and follow this astonishing "pattern shown thee in the mount."

June 16. The morning returns triumphant. The sun renews his course rejoicing. May we not also triumph over darkness? May not we rejoice in the strength of the "Son of righteousness?" If we have been counted worthy to suffer with our Lord, may we not this morning hope to participate in his reign? May we reign triumphant over the unbelief of our own hearts. May we "lead captivity captive," and receive the gifts of repentance and remission of sins. Finally, my brother, let me entreat you not to yield to desponding feelings. Move forward undismayed. Trials never were symptoms of hypocrisy, neither does a sense of unfitness always proceed from humility. Trust in God. *There* is your worthiness, your sufficiency, your strength, your hope, your great reward. Were you never brought down "to the depths of the lowest hell," could you appreciate, could you commend to sinning man, the deliverance, the redemption, the salvation there is in Christ the Lord?

Please give my love to our dear mother and friends, and write soon to the sister who anxiously waits your return.

D. C. B."

He did return not long after, and the next articles from his pen are two poetic effusions, written while on his second visit at Cheshire. Of those two visits it may not be amiss to insert the substance of what his sister residing there, wrote me concerning them.

"Some of the scenes in Cheshire, when brother was down in April, were deeply interesting. It was known to but few that he was here, until we entered the covenant meeting together. At the close he was invited to pray. He complied, and as he up-lifted his hands the whole church melted into tears. And the next day when he arose in the same desk which nineteen years before, his father had occupied, the suddenly dropping heads of the elder part of the congregation, bore testimony to their deep emotion. His voice as a messenger of God in place of his lamented parent, sent a thrill through the hearts of all.* In both visits, his labors in prayer meetings with those of more public occasions, were manifestly blessed to the good of Zion." We proceed to insert his paraphrase [one of the two poetic pieces] on Eph. ii, 1: "And you hath he quickened, who were dead in trespasses and sins."

"Time was, when we were dead in sin,
Strangers to our redeeming Lord,
And O how good our God hath been,
To reconcile us by his word.

With worldly passions we were filled,
Exposed to satan's fatal snare;
But now our hearts are reconciled,
And we in Jesus richly share.

With pride our hearts were lifted high
Above all holiness and good;
But now we're humbled, now we die
To sin, and live to God.

We were condemned by God's just law—
To everlasting death exposed;

*In person and look he very much resembled his father. He was something taller, his forehead more lofty, and his visage longer.

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But Christ our helpless misery saw,
And his own blood he interposed.

His own right hand wiped all our tears;
His love bestowed made us rejoice;
His presence banished all our fears;
His praise raised high our tuneful voice.

Long as we live we'll bless his name;
In climes unknown we'll sing his grace,
Eternally will praise the lamb,
And sweetly bow before his face."

Lines originally written in the Album of a friend in
Cheshire, in the summer of 1825, by A. L. Covell—found-
ed on this passage—

"Fear not little flock; it is your Father's good pleasure to
give you the Kingdom."

"Behold how few their numbers are,
Who follow Christ our Lord and King;
More numerous those who will not share
The blessings which he came to bring.

Yet fear ye not, ye little flock;
The Lord hath spoken peace to you;
Your hopes are built upon that rock,
Which satan cannot overthrow.

O, fear not ye, when troubles rise,
To overwhelm the pious soul;
By faith look through the etherial skies,
Where rising pleasures ever roll.

Fear not though persecution rise,
And scorners put your souls to shame;
That God whose word shakes earth and skies,
Hath sworn he will avenge his name.

The Heavens reveal eternal wrath,
To those who dare offend his saints;
That soul who sins against the faith,
In hell shall lift up long complaints.

Yet fear ye not whose names are writ
In the great volume of the Son;
On thrones of glory you shall sit,
And share the conquest he has won.

O, happy hope of joys unknown,
And bliss immortal in the skies—
Endless delight before the throne,
Thrice happy, happy paradise.

Ye feeble few, break off your tears,
Behold your great Deliverer's nigh;
Away all doubts, away our fears,
While God is ours, we can not die."

His stay in Cheshire was not long; neither did he tarry long at this time in his more central position at Pownal, having promised to re-visit other places. The next date is from the place of his nativity.

"*Pittstown, July 11th, 1825.*

Dear sister:—I devote a moment, according to promise to inform you that I am still alive, and have abundant cause of gratitude to God for the continuance of his mercy and grace. I am beset on every side with the tender mercies of God. Since I saw you, I have enjoyed some hours of sorrow and some seasons of joy. I still feel encouraged in feebleness to declare the mercy of the Lord, & utter the memory of his great goodness. Oh, how pleasant, how divinely pleasant, to stand in the courts of the Lord—to behold the beauty of the Lord, and to enquire in his Temple. This have I desired of the Lord, and this only will I seek after. When I contemplate the glorious work

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in which God is engaged, of bringing the world to the knowledge of himself, conquering the depravity of man by the displays of his goodness, using *feeble mortal* instruments in the accomplishment of this *thrice blessed* purpose, my soul may well be lost in wonder and admiration, and exclaim with the Psalmist, "His mercy is high above the heavens, and his truth reacheth unto the clouds. Justice and judgment are the habitation of thy throne. Mercy and truth shall go before thy face." Let us then pray earnestly for the coming of that Mighty God, that Everlasting Father, whose goings forth are prepared as the morning. "Pray without ceasing."

I have spent the last night and the present day at Esq. Warren's. Mrs. Warren wishes me to request you to visit her when you come to Pittstown, and tarry all night if convenient. If it can be consistent I should be highly pleased to attend the visit myself. Your friends in Pittstown are all in the enjoyment of health, &c.

I shall expect to return with you if convenient when you come. Give my respects to all enquirers. Love to all the children, and best regards to Mr. Brown.

Yours, in hopes of seeing you soon,

A. L. COVELL,

Soon after to his brother-in-law:

The former half sheet, if you please, Mr. Brown,
You may give to the all-trying flame;
And when first you and I shall together sit down,
We will talk o'er these matters again.

I thank you again for the kindness receiv'd,
Thanks, thanks for these generous lines;
And while my pen writes, let my words be believ'd,
'Tis a word fitly spoken in time.

May friendship between us be ever sincere,
Being founded on justice and truth;

And when the calm times of old age shall draw near,
We will talk o'er the seasons of youth.

May our souls richly share in the blessings of God ;
May Christ be our prophet and king ;
May we both be prepared for his blissful abode—
And his praises eternally sing.

We will think of each other with friendly delight,
While we at a distance remain ;
And whenever we meet whether by day or by night,
We will talk of these matters again.

Most, respectfully yours,

A. L. COVELL.

Saratoga Springs, 16th August.

Very dear sister:—I have long been waiting, and have many times called at the office, in hope that I should receive some intelligence from you; but have as yet been disappointed. I wrote you from Hamilton, and in my letter requested an answer to be directed to Saratoga. I was delayed on my journey much longer than I expected, and did not reach Hamilton until the Friday after you parted with me. With the Monday morning's mail I directed a letter to you, in hopes that you would receive it by the middle of the week, and return me a line by the first of the week following. I expect to tarry in this place two or three weeks longer. I had intended to go immediately home, but finally have concluded to tarry a little longer. I had a very agreeable visit at Hamilton, though it was short. Dr. K. seems to enjoy himself remarkably well, and I think his situation is as agreeable to him as any he could wish. The school prospers very well. Among the students, as among all other classes of people, is to be found a diversity of talents, tongues, manners, habits, &c. Some of them are quite promising;

and indeed all of them appear well. The professors and tutors take unwearied pains to instruct them, not only in their studies, but also in many other things which are deemed necessary. On the whole I think it a very promising institution. Whether I shall return there this fall or not is uncertain. * * * * *

I received a line from Addison a few days since. Our friends there were then in good health. There is something of a revival of religion in that place. God grant that the good work may prosper. I have not time now to continue. Give my respects to all, and be sure to write soon.

Your brother,

ALANSON.

Mrs. Brown.

To his sister in Cheshire he writes thus:

Saratoga Springs, August 15, 1825.

Dear sister:—Most gladly do I devote a moment in forwarding you a line, which I intended to have done sooner, but had not before determined whether I should tarry a few weeks at this place, or return immediately to Charlotte. I have concluded to remain here until the second Sabbath in September. I attended the engagements I had in view, when at Cheshire, and the next week visited Hamilton, and returned to this place the week following.

I had a very agreeable though short visit with Dr. Kendrick, and formed a pleasing acquaintance with many of the young men in the seminary. The school is evidently in a flourishing state. I often think of Cheshire, as the place associated with many remembrances which render it peculiarly interesting. It was there our dear departed father once anticipated the happiness of living and ending his life, surrounded with those family, social and christian enjoyments, which render life a blessing. It was there his afflicted family were left with-

out father, save Him who hath promised to be the father of the fatherless, and the widow's God. There my early days were spent, there we formed acquaintance and experienced kindness, the remembrance of which, we hope, will be lasting as our existence. Can we then *now* forget it? No, we cannot. With pleasure we look forward to that thrice happy day, when the sweets of former intercourse shall be again renewed, not in Cheshire, but in happier climes, where ~~those~~ spirits rest who have gone before us. Then, then shall we unite again with those endeared friends, whose dying lips once bade the world adieu. O, blessed hope of future joy! Happy prospect of eternal bliss! Blessed be God who hath given us this good hope through grace. Be it ours to walk worthy of this high calling.

Mention me affectionately to Elder Sweet and all our friends.

Your brother,

A. L. COVELL.

Extract from a letter to his sister Brown.

"*Addison*, Nov. 2, 1825.

Sister Julia was baptized Sabbath before last, and joined the Baptist church in Charlotte."

Again, to his sister Wolcott:

"*Addison*, Nov. 9, 1828.

Dear sister:—I have been at this place since I came from the South, and expect to remain here and continue trying to preach the gospel, until March. I expect then, either to make this a permanent home, or commence a course of study at Hamilton Institution. I am quite undetermined in my own mind, but hope to be directed by the mind of Him who cannot err. It is now a time of prosperity with us. The Lord has in great mercy visited his people, and some of the youth have bowed to the sceptre of Jesus. Twenty-four have been baptized in his name, and added to the church."

After mentioning revivals in adjacent towns, he continues, "When we see the gospel of God our Savior thus prospering among its opposers, and the sovereignty of his grace thus triumphing over the depraved heart and obdurate will of sinful man, we are led to exclaim, 'it is the Lord's doing, and it is marvelous in our eyes. O, that God would still make known the wonders of his grace, and fill the earth with his glory. Let those who love the Lord rejoice with prayer and thanksgiving, for he is doing wonderfully among us. Every day proclaims the near approach of that blessed era, when glad tidings of good things shall gladden every clime, and when the sacred reign of Peace, and the glorious influence of Love, shall relieve the misery of the nations, and lighten the darkness of the world. With joy we contemplate the *rising* prospect. Redemption draweth nigh. Our God is approaching. Prepare ye the way.'"

—
Addison, January 11th, 1826.

Esteemed sister:—Your valuable letter came safe, two weeks since. I was happy to hear from you once more. I hope ever to rejoice in your prosperity, and to sympathize with you in all your affliction, which indeed is light. I heard from Charlotte a few days since. They were then well. I have not been home since September.

It has been a singular time this winter in this place for sudden sickness and sudden death. Dangers stand thick through all the ground. The revival of religion, so called, still continues in some measure, and I sometimes think if I were out of the way the holy flame would spread and brighten. But the Lord of Hosts, by his own zeal, will accomplish his mighty purposes. We may depend that Zion will *live*, and though shame may be the promotion of fools, yet the Lord's anointed will live before him.

January 24. I again resume my pen for a moment.— My health is at present declining, but I hope soon to be able again to declare the word of life to poor sinners.— Some of them are already panting for the pure waters. Oh, thou shepherd of Israel, conduct them to those living fountains of which if they drink, they shall never die. My soul has this morning been in some measure refreshed. Oh, that these exercises might always last. Then could I always tell a dying world the unsearchable riches of Christ. I can this morning say with the Psalmist, "Who have I in heaven but thee? and there is none on earth that I desire besides thee." But I find within me a wicked heart of unbelief in departing from the living God. How many times have I been altogether resolved that I would be decidedly for him and no other. And so often has the world with its charms won my mind and caused me to stray.

February 9. I have kept my scribbling so long that it is some blotted, and some soiled; however the main point is to have it convey ideas that are clean and unspotted. Since I dated my letter, I have received a call from the church and people in this town, to settle among them, without regard to the term of time, but so long as God in his providence may direct. Whether I shall accept this invitation or not is yet uncertain. The place, the church and the people are all very agreeable to my mind and wishes. There are some things that are still uppermost in my estimation. More knowledge of the world, of the human mind, of science, and of the word of God, I greatly need, and anxiously wish. The means for the acquisition of this are now in my power. If not improved now, they never will be at any future time. It is now, a turning point with me, and on the present determination depends future consequences. Oh! my God, direct, guide and preserve me! On one hand I

am solicited by a people whom I love much, aided by the warm counsel and earnest entreaties of parents and friends, and much assisted by my own inclination and the prospects of future life, to settle down where I am. On the other hand, my ignorance, inexperience, thirst for knowledge, prospects of obtaining it, with the prospects of thus becoming more useful to the Zion of God, are overpowering motives. I am in a straight between two. To tarry here is needful in some respects; but still I have a desire to depart which is far better.

My engagements with the people here, will close in four weeks. I wish you to write me so that I can receive it before that time, and I will then inform you when, and where I am going.

Remember me affectionately to Mr. Brown and the children.

I thank Elvira very much for her letter, and would answer it had I time. I hope she will write often.

Could I see you one evening I could tell you a great many things that you never knew before. It seems sometimes that I am almost with you. But we must wait a few more days in patient hope, when I trust in the Lord that we shall meet again.

Mrs. D. C. Brown.

A. L. COVELL.

"Addison, Feb. 27th, 1826.

My dear sister:—I wrote you a line a few days since, but for fear it will not reach you in season, I will write again. I have been for several weeks afflicted with a violent cold which has some part of the time prevented me from attending the duties of the Sabbath. It is a time of general illness in this country. People are most of them complaining, and some of them dying. In the village of Middlebury, sickness and death have prevailed to an alarming extent. About 40 have gone from that

place to eternity, since the commencement of the present year." * * * *

After mentioning the ill health of his relatives, he says :

"We are all poor things. Man in his best estate is vanity. How blessed the hope of being soon delivered from this life of disappointment, pain and death, to incorruptible glory. I received your little letter with all gladness. I did not learn from that whether you were sick or well—however I made the most favorable construction I could.

I was pleased to hear that God who quickeneth the dead had again revived the spirit of religion among his people : and by no means disappointed to hear that satan had stirred up his people. We always expect that the son of the bond woman will persecute the son of the free woman. But what saith the Scripture? Cast out the bond woman and her son. Come ye out from among them—*touch not, taste not*, nor handle the unclean thing, and ye shall be my sons and daughters saith the Lord Almighty. When satan rages it is time for the soldiers of the living God to gird on the whole armor. But we should be careful that we do not go out clad in the armor of Saul, and equipt with weapons which are *carnal*. The christian should be armed with those weapons which are mighty through God to the pulling down of strong holds—which weapons are impartial love, universal benevolence, meekness, humbleness of mind, long-suffering, patience and forbearance towards all men—not rendering evil for evil but overcoming evil with good, and others which the Bible mentions. Whenever these are used the armies of the Lord prevail, and Egypt's proud thousands are drowned in the sea.

The revival in this place appears to be rather subsiding. Coldness seems to seize the feelings of many, and backwardness in declaring the goodness of God prevails.

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There are some, however, both among the older professors and those who are young in the faith, in whose bosoms the holy fire still burns, and in conduct and conversation the sacred principles of the gospel appear in their native purity. We are not without hope, that God will continue to make known the exceeding riches of his grace by saving poor sinners in this place.

I have of late had but little spiritual enjoyment, owing, I am convinced, to my own remissness in duty. I find by my short experience that in keeping God's commands there is great reward; but in neglecting them there is leanness of soul and barrenness of mind. I find it is altogether impossible to live in any enjoyment in a religious life, without private devotion. It is needful for the Christian to enter his closet, shut his door, and pray to his father who seeth in secret. But Oh! how lifeless are all my devotions! How formal, and how destitute of the power of godliness. O, thou gentle spirit, breathe into this unfeeling heart the breath of spiritual life.

It is my present expectation to make this place my home so long as God in his providence shall direct. I have consequently with much reluctance relinquished the idea of going to Hamilton. I earnestly solicit an interest in your prayers, that the divine blessing may attend this and all other events in my life.

I feel quite incompetent to the right discharge of the duties committed to my trust. O, may God, in his great mercy, grant me his counsel which is excellent, and his wisdom which is pure and without partiality. It is difficult to conduct at all times in such a manner as to give no occasion of offence to the world nor to the church of God. I find the way straight indeed, and the multiplied duties of every week sometimes cause me to shrink.

"Lord, can a feeble, helpless worm
Fulfil a task so hard?
Thy grace must all the work perform,
And give the free reward."

I am now engaged in a school which will close in four weeks. I shall then be relieved of some part of present care. Could I see you this evening, I should be in some measure satisfied. I often think of the many opportunities we last summer enjoyed, and wish they could be again repeated. But all must be left to the Great Disposer of events who will most certainly do all that is right. I wish you to write soon.

My best regards to Mr. Brown. Much love to the children, and respects to enquirers.

Yours,

A. L. COVELL.

Mrs. D. C. Brown.

—
Addison, March 28th, 1826.

Dear sister:—The Lord is yet merciful and kind, even to us who are so undeserving! How great is the number of his mercies! Who can count them! In his goodness may we "rejoice evermore." Verily is he called the Lord God, slow to anger, abundant in mercy and truth. How thankful should we ever be, that we are permitted the holy pleasure of contemplating the character of Him who is glorious, holy, good, benevolent, just, true, and unchangeable. O, come let us worship—let us bow down—let us kneel before our Maker, and adore Him who is fearful in praises doing wonders.

It is a time of coldness and stupidity among us. Israel is forgetful; but Israel's God never slumbers nor sleeps. In his hand we are always safe; and, be our feelings what they may—be our trials great, our fears numerous, our temptations powerful, our persecutions abundant, yet if our trust is in God, we shall never be confounded. It is indeed through much tribulation that we enter the kingdom, but this only makes the world less esteemed and heaven more desired. Therefore we rejoice in tribulation, because it weans us from the

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world and prepares us for glory. In this view of the subject, afflictions are our greatest blessings, more valuable than prosperity itself. Thus we adopt the apostolic, the heavenly truth, that "all things work together for good to them that love God and are called according to his purpose." Yea, the rapturous strain continues, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's and Christ is God's."

Your letter dated not long since was duly received. I was happy again to hear from you all. Our dear parents were here last week: their health is much improved.— Julia is better than when I wrote you before.

I have closed my school before the time on account of numerous calls to attend funerals, councils, lectures, &c. My time is becoming every day more and more precious; and I find need of being instant at all times, for in such an hour as I think not, duty often calls. I still labor under many trials of mind, and always expect to. Sometimes I am like Mark, ready to give up the work. At other times, not even life itself would be dear, could I finish my course with the joy arising from the consciousness of having done my duty. Thus I go from day to day, not knowing what awaits me. Will you pray for me that my faith fail not?

In your next I wish an account of the church, minister, state of religion in the town, and especially in your neighborhood, &c.

In heavenly hope, and much affection, I am yours,
ALANSON.

Mrs. D. C. Brown.

About the same date, to his sister Wolcott, he says:
"You supposed by this time, that I had determined on my future course, and supposed right. I have unwillingly complied with the urgent request of the people in this place to relinquish the idea of going to Hamilton,

and settle among them. Mutual arrangements are accordingly made. I shall now have to take what is sometimes called "the old dispensation path" to usefulness, if I ever attain to it. I believe it possible for the ministers of Christ to be useful, though their opportunities for the acquisition of knowledge may have been somewhat limited. Yet I am of the same opinion now that I ever have been, that young men entering the ministry should avail themselves of such advantages as may be in their power to furnish themselves unto all good works."

I long for a more accurate and systematic knowledge of the holy Bible, and many other things I could mention. This may perhaps be gradually attained in future years. I hope with the assistance of God to make a little progress. And should the Lord in infinite mercy "make me wise unto salvation, and make my weak, imperfect labors effectual in comforting his dear saints, and calling even one sinner to repentance, I should feel myself under infinite obligation to bless his holy name forever. Unite with me, dear sister, in the prayer, that the Great Head of the church would help a feeble helpless worm, to fulfil a task so arduous, in a manner acceptable to Him."

To the same :

"Addison, June 22, 1826.

Dear sister:—I am happy, through the kindness of our heavenly Father, in being again permitted to address you by letter. The time I spent in Cheshire last summer was to me among the most pleasant days of the year. The remembrance of them is still sweet. Our conversation by the fire-side was pleasant, and when indulged to mingle with the saints of the Most High, and visit his earthly courts "with songs and honors sounding loud," O "how pleasant, how divinely fair." But those days

are now past, never to be recalled. It remains for us to look on things before us.

God is yet the same, and able to make our joys the same. I rejoice to hear of the revival in Lanesborough; and also that you have hope that similar blessings are in store for Cheshire. May the Lord grant that the *largest* wish of his people may be satisfied, and the most *abundant* expectation fully realized. But while we wish and pray for the coming of the Lord, we must make every effort in our power "to prepare his way." Saith the Savior, "according to your faith so be it unto you." It will generally be found true, that the blessings conferred on the people of God bear some proportion to their faith and efforts.

Wonders have been accomplished when the people of God have been strong in faith. Abraham, Sarah, Isaac, Jacob, Moses, Elijah all received from God signal favors by faith. And as the apostle adds, "time would fail me to speak of Gideon, of Barak, of Samson, of Jephtha, Samuel and David, who through faith wrought righteousness, obtained the promises, waxed valiant in fight, and turned to flight the armies of the aliens," &c. On the other hand, what judgments have followed them for *unbelief*. For unbelief the Israelites were destroyed in the wilderness. Unbelief prevented Moses and Aaron from entering the good land which the Lord promised their fathers. For unbelief Christians are left to doubt and darkness of mind, and desolating fears. For unbelief churches are left to divisions, tumults, and inward commotions. With such examples before us, is it not high time to pray like the disciples of old, "Lord, increase our faith?"

As ever, your affectionate

A. L. COVELL.

Addison, Oct. 9th, 1826.

Dear sister:—I regret much that circumstances are such that I cannot visit you this fall. It has hitherto been impossible.

I had intended to have started this day on my way to Pownal, but my calls are such, during this week and next, that I find it necessary to relinquish the idea. It would afford me much pleasure to visit you this month, but my own anxiety and wishes must all be offered as willing sacrifices at the shrine of duty.

I received your last in due season, and should have answered it before now if opportunity had presented.

Sunday evening, Oct. 29th. When I first commenced writing this I was called away unexpectedly, and it has remained unfinished till this time. A constant succession of calls to attend funerals, councils and associations, have so much occupied my time since, that I have not even found time given to rest this feeble body, or to prepare this feeble mind for the important duties of the Sabbath.

I have just returned from meeting, quite fatigued in body and discontented in mind. I find that without Christ I can do nothing. I sometimes am left in a cold, unfeeling state of mind all through the devotions of the Sabbath. Such seasons I assure you seem long and tedious. I have this day experienced a season that nearly answers this description. I tried to preach in the morning from these words: "And Peter followed afar off." After explaining the circumstances and showing in what respect they were applicable to us, I *tried* to illustrate the subject by showing the *causes* and *evil consequences* of following afar off. In the afternoon the text was, "And the Lord turned and looked on Peter, and he went out and wept bitterly." Attempted to exhibit the unchanging love of God to his people, their

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own unfaithfulness notwithstanding, &c. Attempted to show also that their sins were not such as to interrupt the love of God to them, or to prevent the accomplishment of the purpose of grace which was given them in Christ Jesus before the world began. Conclusion—by a great number of inferences from the subject and from the circumstances in connection with it. And now after it is all over, I seriously doubt whether I have done the people any good. What the Lord may have done for them I know not. But it does seem that attempts so feeble, were indeed poorly calculated to do good. There is but one consolation in such circumstances. That is, the great Head of the Church is able from weakness to ordain “surprising strength,” and to cause a worm to crush a mountain. I sometimes wish I could use to advantage that “new threshing instrument, sharp and having teeth,” of which Isaiah spake, with which “the hills are to be beaten exceeding small, and the mountains are to become as chaff.” One thing I rejoice in—that whether *I* use this instrument to advantage or not, it *will* be used by some in such a manner as to accomplish the great object for which it is intended.

The Lord in some of our towns is refreshing his churches with showers of divine grace. Saints are aroused to zeal and activity, and believers are added to the Lord. I hope the good work may prosper and increase an hundred fold.

The Vermont Association held its annual session with us this month. We enjoyed a very pleasant interview indeed. Harmony and friendship seemed to pervade every heart, and many countenances bespoke inward satisfaction and joy.

I have since attended the Essex Association held in Moriah, N. Y. The season was interesting and the exercises truly solemn and affecting.

I am obliged to hurry my mind and pen, as I must yet attend our evening conference. I hope you will write soon.

Yours, in haste,

A. L. COVELL.

Mrs. D. C. Brown.

To Miss Elvira:—I received, my dear niece, with the most cordial pleasure, your short communication accompanying your ma's letter. Be assured that nothing would afford me more pleasure than to gratify the hearty wishes you therein express, by visiting you and all our dear friends this fall. I am sorry I am so situated at present that I cannot. If I do not see you I often think of you & the dear children younger. Especially, have I thought, since receiving your letter, of your soul that is *immortal*, of more value than worlds! You are of sufficient age to reflect on your future, as well as present welfare. I hope you may share in the compassion of the Savior of the world, whose promise is, "They that seek me early shall find me." For this purpose you must read your *Bible* as the *word of life*; obey religious instruction, and pray constantly to your God. I hope you will write me again soon. Remember me most affectionately to your pa, and to all the children.

Your affectionate uncle,

A. L. COVELL.

Miss Elvira J. Brown.

"Addison, Feb. 19th, 1827.

My dear sister:—I intended to have written you last week, but found no time. I do not know whether it is my turn to write or not, and consequently shall not make this communication for the sake of keeping pace with your letters, but from a desire to acquaint you with whatever may be interesting, and relate so much of my feelings in relation to the arduous work in which I am feebly engaged as may be proper.

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Since I wrote you last, I have made a journey to the west, as far as Canton and Madrid, St. Lawrence Co. N. Y.

I attended the session of the St. Lawrence Baptist Association, at Madrid, the 3d Wednesday in January. A time which I trust will be long remembered. Almost every letter from the churches gave an account of a revival among them. Poor, wretched, and perishing sinners have in multitudes fled for refuge to lay hold on the hope set before them in the gospel. Wicked and ungrateful backsliders, who had once known the love of Jesus, and had awfully apostatized from him, have been reclaimed through the influence of sovereign grace on the heart—have repented, done their first works, and again enjoy their first love.

The lukewarm christian has been aroused from his stupidity—has awoke from his sleep, arisen from the dead, and Christ has given him light. The whole church has indeed been quickened anew, and all appear to move forward with ardor and constancy, such as has never before been known among them.

The work is general among different denominations; the "Lord is good unto all, and his tender mercies are over all his works."

I spent some time in the towns of Hopkinton, Parishville, Potsdam, Canton and Madrid. In all these places the Lord was doing wonders. In the two first, within about four weeks, 56 had been buried with Christ in baptism. Others were waiting an opportunity to submit to the same significant, humbling and joyful ordinance. The work was still going on rapidly among them. In Potsdam village, the work was such as had never been known in the country before.

I was informed that there were not more than three or four families in the village but what had shared more or

less in the revival. Their meetings frequently continued till midnight, and in some instances till morning. The cry of the mourning penitent was often succeeded by the "new song," which was put into the mouths of joyful converts. It was the Lord's doings and marvelous in our eyes. He reigns, and well may the earth rejoice.

To those who love the Lord Jesus, it must be a source of unspeakable joy to be thus confident that he will continue to make displays of his grace in the conversion of sinners, till his infinitely wise and benevolent purposes of grace, which have in prospect the complete and final redemption of his people, shall all be accomplished. For works like this he deserves our highest praise. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Feb. 26th. I intended to have filled my sheet and forwarded it to you before now, but I have been prevented.

I have just returned from Charlotte, have spent three or four days with our friends. They are all well, and if you knew how glad they would be to see you, you would certainly be almost if not altogether persuaded to come and see them; Stukely and Julia live by themselves—"sit under their own vine and fig-tree, and have none to molest or make them afraid."

Mother has been unwell, but is now better. I think she and father both enjoy themselves better since they have moved into their new house, than they did before. They have nothing to prevent them from living just as they wish to. I hope the remaining part of their lives may be rendered pleasant and useful to themselves and their children.

I suppose you have been expecting that I should, the ensuing summer, commence a course of study at Hamilton. I have been of this mind ever since I commenced preaching. But I am afraid my hopes of this

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will all be blown up to the moon, as we sometimes say. I can't get away from the people. And in their present circumstances I do not know as it is duty to leave them. I have made some new proposals to them, and a compliance with them on their part will obligate me to continue with them. They have had a meeting of the church and society since I have been gone to Charlotte, and I hear they have agreed to all I proposed. They have appointed a committee to inform me of their result, &c. There is an entire union in the church, with the exception of one man, and he is only dissatisfied with the sum they intend to raise. The society are as well or better agreed than they were a year since. I hope the Lord will overrule all for his glory. Do pray that his will, and his only may be done. I will inform you of all the particulars when I write again. My health is better than it has been in two years.

A. L. COVELL.

Mrs. D. C. Brown.

Charlotte, August 19th, 1827.

My dear sister:—The reason why I did not answer your letter so soon as I intended was, because I could not. I am now just recovering from a course of the fever and ague, with which I have been confined nearly three weeks. It has now left me, and I am gaining strength slowly, and hope soon to enjoy my usual measure of health. In consequence of this, you will perceive it impossible for me to come down to your house this month, as expected. Indeed it is quite difficult for me to come at all. I shall try, however, to come the 2d week in September, unless you and Mr. Brown are coming up. We are all quite anxious you should. Could you have been here to have seen me shake stoutly with the ague, and turn from side to side with the fever, it would have been indeed to me a source of happiness.

I wish you to write, by all means, when the mail returns, and tell me certainly whether you are coming this fall, that I may know what calculations to make.

Our parents and friends in this place are all well. I have been with them two weeks. I shall return to Addison to-morrow, and leave this at Vergennes on my way. Give my love to all. If you will accept this unconnected scroll, I will be satisfied. My mind is exceedingly weak, my stomach faint, and my hand trembles.—
Adieu.

ALANSON.

His sister and family went up, as he desired, and made him and the other relatives a visit in September. We had had some acquaintance with him as a brother, a friend, a preacher, and a correspondent, but had never before seen him as a shepherd in the midst of his flock. We found him diligent, *continually* employed for the good of those whom God had called him to oversee.—He was kindly expostulated with, on account of so much preaching, and personal exposure, especially as his health was far from being restored to its “usual measure,” but he considered himself “doing but very little, compared with what needed to be done,” and did not see how he could possibly excuse himself. I take the liberty to insert an extract from a letter written at the time and on the spot, to another friend, as being perhaps preferable to anything written at this late period. “Brother is quite parochial, and among other good things has established a “Bible School,” to which he propounds questions, and they seek the answers in the scriptures, and recite or rather read at intermission. A great part of the congregation attend, and each class has a different question.—It is truly interesting. You would have been gratified to have witnessed the gladness expressed in their eyes, as he their “dear Mr. Covell” approached them, his

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countenance all beaming with heavenly radiance. The address he pronounced to them seemed the very *voice of Love*. His soul is all engaged in his "theme divine," and as the honied accents of salvation fall upon our ear, and we look up to see from whence those accents flow, it is scarcely a figure of speech, or power of imagination to say, a celestial halo encircles his brow. I never before saw a countenance so expand—so change. I forget all about his being my brother, and look upon him only as a messenger from on high." Indeed it was generally remarked of him that in the pulpit he seemed to "breathe his native air;" and there was evidently an enlargement of mind, a glow of feeling, that animated his countenance and rendered it more than usually expressive. In private conversation, he was quiet, unassuming and complacent; but whenever he came forth as "the messenger of grace to guilty men," he spake as one sensible that he must give account to God. He had done with preaching wholly extempore, and generally carried into the desk a digested and partially written discourse, leaving room for extempore enlargement.

Extract from a letter to his sister Wolcott.

"Addison, Oct. 24, 1827.

Dear sister:—The communion of friends is ever sweet, and especially when separated from each other, and deprived of the many and precious advantages of daily intercourse. What cause for ardent gratitude and lively joy have we, in that our holy religion is adapted to strengthen the union, and increase the joys of friends and kindred—to improve and refine the sensibility of our nature, and render us more susceptible of those pure joys which true friendship and holy intercourse so richly afford. "Religion never was designed to make our pleasures less." This tendency of religion to render our affections for, and intercourse with each other sub-

servient to our present and future good, makes our pilgrimage "through these low grounds where troubles grow," pleasant and delightful. It causes consoling waters to follow us in the wilderness, and springs to break out in the desert. "The hill of Zion yields a thousand sacred sweets, *before* we reach the heavenly fields or walk the golden streets." For myself I can say, God is better to me than I deserve. His presence I trust I have with me much of the time. I long more and more for an abiding evidence that I "please God." I have felt of late more than ever the *necessity* and *happiness*, of living to his glory. O for a heart to love and a disposition to obey him in all things."

To his sister Brown.

Addison, January 1, 1828.

My dear sister:—I received yours last week, and should have answered it the same day, had I not intended to visit Charlotte in a few days. I thought I would wait till I had been there, that you might hear from them also. I returned from there this evening. They are all well, except our dear mother, who has been *sick seven weeks*, but is now slowly recovering.

You mentioned that Mr. C. informed you that I was sick when he left the Association. Indeed I was sick, nigh unto death, but God has had mercy on me and I am restored to my usual state of health. To give you a detailed account of the illness we have experienced in our family since you was here, would more than fill my sheet. By an abbreviated account however I will endeavor in a measure to relieve a sister's anxiety.

On the 26th Oct. I left home to attend a lecture in Panton. This appointment I fulfilled, and the next morning set out on my return home. I had not rode far before I began to be much affected with an unusual pain in my head and side. Cold chills in unceasing success-

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ion kept me continually shivering, "like a reed shaken with the wind." I succeeded in the attempt to get home. (It was Saturday.) I was obliged to take my bed soon as I arrived, and on it I turned and turned, and groaned with the most excruciating pain.

"And 'twas but poor relief I gained,
To change the place and keep the pain."

A raging, burning fever soon commenced, and in this situation I soon became deranged in mind and almost senseless to what was passing. Fortunately Stukely and Julia came down that day on a visit and staid with me till Monday morning, when they returned, and father and mother came down in the evening, and continued with me till I was better. Suffice it to say that the blessing of God rendered the medical aid administered by skilful physicians, and the *unceasing care* of the best of mothers, effectual in removing the cause, so that after a few days of suffering and pain I was happily in a state of convalescence.

About the time I began to amend, Mr. Smith [with whom he boarded, son-in-law to his step-father,] was attacked with the same disease, (bilious fever,) and in a similar manner, and by similar means was in a few days also in a state of recovery. The next day after he was taken, mother was most violently seized with every symptom of the same complaint, and in a few hours was reduced even lower if possible than either of us.

By advice of my physician I was removed to Mr. Whitford's, where I remained "for a little season till the indignation was overpast." Mother was so far restored in four weeks as to be able to ride home in a sleigh. A few days after, she was again much reduced by a fever. She is now recovering from this also, and I hope God will preserve her life and make her a continued blessing to her children. She wishes a most affectionate remembrance to you.

I need not add anything by way of reflection on these truly afflicting circumstances. *Your heart will feel so much more than I can write that I forbear.*

I expect to-morrow to follow to the grave Dr. Bullard, the physician who attended me in my late illness. O, how little did I think when he first came to my bed-side and with a countenance expressive of the deepest anxiety said to me, "You are sick, very sick," that I should so soon follow him to the grave! He was a faithful, kind and successful physician, of unblemished character, and of undoubted piety. He rests from his labors and his works do follow him."

I have written in great haste, and must now come to a close. I hope you will write soon. With much affection for yourself and family, I am your brother,

A. J. CLEVELL.

Mrs. D. C. Brown.

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CHAPTER III.

Marriage; Ordination; Change of place, and course of study; Engagement at Hinesburgh; Suspension of preaching on account of ill-health; Agency for the Vermont Baptist Convention; Removal to Madison, to Whitesboro', N. Y.; Revival; Protracted meetings; Five years engagement; Donation party; Interesting anecdote; Sickness; Kindness; Revival; Protracted meetings.

"And the Lord God said, it is not good that the man should be alone; I will make an help meet for him."

"Addison, Feb. 25th, 1828.

My dear sister:—I received your last in due time, and should have answered it before now if circumstances had not prevented. I had been looking for it several weeks, with some anxiety, which rendered it the more welcome.

1st. My health which was improving when I wrote you before, is since restored, and I have reason of gratitude that it is better now than at any time in two or three years past. 2d. I have the happiness also to inform you of my union by marriage with Miss Sarah J., daughter of Rev. Abel Woods, of Essex, N. Y. This auspicious event was solemnized by appropriate religious exercises, on the 6th inst. The occasion was rendered interesting by usual festivity and joy, and by the spontaneous and unrestrained expressions of good wishes and raised expectations, and doubtless by concealing as many anxieties and fears.

Mrs. Covell wishes an affectionate remembrance to you and all your family. Doubtless our situation will excite your prayers for us that the divine blessing might attend us.

I would inform you next that an ecclesiastical council convened at this place last Wednesday and Thursday, by request of our church, and after solemn prayer proceeded to examine and consecrate to the important and holy work of the ministry, and to the pastoral care of this church, your UNWORTHY BROTHER.

The *solemnity*, the heart-affecting and cheering effects of the exercises, was such as I had not conceived and cannot now describe. Notwithstanding the weather was rainy and the mud deep, our meeting-house was nearly filled with people from this and adjacent towns.

The presesce of Dr. Kendrick, who took much pains to visit us and preached on the occasion, added to the interest of the day. He is now on his way to Hamilton. His sermon was truly appropriate, affecting and solemn. His text you will find in 1st Cor. iv, 5. We preach not ourselves, &c. The exercises I think I shall never forget. O, that I may be enabled to give *full proof* of my ministry!

Mother has had a long and tedious illness, but is now recovering and oversees her business. The family are all well.

Nothing particularly new in our church or society.

Brother Stukely thinks he may possibly visit you next June. It is *possible* too, if he does, that I may accompany him. Sarah is anxious to see you and sister Wolcott; and if we do come, you may, as you observed to me last fall, "prepare for a real visitation."

Remember me to Mr. B. and all the children. Tell them they have a new aunt Sarah who thinks and speaks much of them.

I have no more time to write. I shall expect an answer soon.

Ever your affectionate

A. L. COVELL."

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"Addison, 22d March, 1828.

Dear and much loved Sarah:—Another week has rolled away since I saw you. How rapid is the flight of time. How sudden the transition from one period to another. Day glides after day, and week succeeds to week, and very soon our days will be numbered and finished. How important the maxim, "work while the day lasts: the night cometh in which no man can work. I have been much concerned of late about the manner of spending time. It is necessary that *every moment should be improved*. There are so many things which I ought to do, that had I twenty-one days in each week it would be none too much time to accomplish it. In our extensive society I might spend my whole time in visiting—or seven days in a week—and have no time for idleness neither. Were I to devote a suitable portion of time to prepare for the Sabbath, to pray, and think and arrange, and besides this to spend a suitable portion in studying the Bible, examining authors on different subjects, and in miscellaneous reading, it would occupy seven days more every week. Should I visit my friends as often as I should be glad to, attend all the calls in different places for lectures and visits; attend all our public meetings, &c. it would occupy seven days more. This makes the 21. And if I add to this that time which is necessary to attend to domestic business; and *more especially* to the concerns of my own soul, more still is necessary. Now all these things seem important; nay, they are indispensable. I am sensible that I have not been faithful in any department of this great and extensive field of labor.—Endeavors have been made to do something towards accomplishing the whole. Such endeavors have not been very successful. One cause of this failure may have been a *wrong division of time*. Too much has been spent in one department of labor, too little in another. There is as much skill needed in the division of time as in

dividing the Word, and as much depends on it. I have thought that should I ever be settled in *regular manner of living*, it would be duty to divide my labor into different parts, and then proportion the time in each week accordingly. I do believe much may be gained by living *wholly* by system; i. e. so far as is practicable. To live by accident is to live to no purpose: and to do a little at every thing without any method, is to accomplish nothing.

I have suggested these thoughts to you, that you might make them a subject of meditation; for I shall need and expect your assistance in *dividing* time, and especially in *improving* it in the most useful and agreeable manner. May God grant us wisdom in all things.

After I left our father's I rode to the ferry at Westport, without stopping to see any of the good folks. At the ferry I found Elder Stearns, and visited with him while we were crossing the Lake. I then rode to Addison, before I stopped again. Arrived at Mr. Smith's at 7 o'clock in the evening. I was much fatigued, and my cold worse than it had been. I am, however, now, much better. The next day attended covenant meeting. In consequence of the cold, and badness of the riding, but few of the church were present. We had a very agreeable meeting. It seemed to be really a time of union and love. Next day attended communion. Almost the whole church came together. I preached from Gal. vi, 14. Enjoyed my mind much better and had more liberty in speaking than I expected. The Lord is often better to us than our expectations. I hope the impression the solemn services made on my mind may always last. O that I could keep constantly in mind the "dying of the Lord Jesus."

Our church have a meeting this afternoon to make arrangements for us, or somebody, to live hereafter. I expect some will think and say one thing and some another. Many feel very *poor*, and can scarcely see any

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way for them to meet and fulfil their engagements. Others think they are able to go on; to purchase and possess the land,* to keep their minister and to make him as comfortable as they are themselves, and would be glad if he were more so. Such *choice* brethren are speaking to the children of Israel that they go forward, and if their influence prevails the object in view will be accomplished. I hope it may. I am sensible if there should be a failure, it will be almost fatal to the prosperity of the church. O, let us pray that God may overrule these events; turn the hearts of the people to him, and give not his heritage to reproach.

People in Addison and everywhere else are enquiring of me when I am to commence house-keeping, when you are coming to Addison, whether you will move before the ground settles or not, and a great many other inquiries of a similar kind. I sometimes am almost at a loss for an answer. But I commonly tell them that I do not know anything about it; that everything is uncertain—"may or may not be so." Some think we are doing just right, and others think we had better go into one end of some house and live till some other place is provided.—Some think we might do a most any way just for the present; that we must creep before we run, &c. I do not think there is much prospect of our *running* much at present, and as to creeping, I have some very serious doubts about its being a proper method of getting about. There are too many who would be glad to have ministers and their families creep, while they would gladly ride in a couch and six. Such a spirit ought to be indulged. To it no place should be given by subjection, "no not for an hour." You may think this is enough, and too much for me to say. So I will forbear anything

* This purchase will be explained in the next letter.

further. You know I am apt to express my thoughts without reserve.

My best love to our dear parents, and sister Elmira.

Your most affectionate friend and husband,

A. L. COVELL.

Mrs. S. J. Covell.

"Addison, May 5th, 1828.

My dear sister:—Your very welcome letter I this day received. Sincerely thankful I am that I receive more letters from you than from any other friend on earth. When first I opened your letter, I was pained with the reflection that during the length of time which had elapsed since I wrote you, I had received only *one* letter from any of my connexions. But all this only rendered yours more acceptable and prepared me the better to receive the intelligence it contained. You are surprised that I did not write you again. This I often intended to do, and have been prevented by numerous calls and by the expectation every week that I should hear from you. Could I have had any knowledge of your sickness I would have written without delay. I am happy to hear you are recovering your health again, and hope your health and comfort may long be precious in the sight of him who "holds our souls in life." I am afraid, my dear sister, you have become too much settled in a state of melancholy and gloomy despondency. I do not know what those "numerous disappointments, some great and some small," which you mention may have been, and what influence they may *unavoidably* have had in producing effects so unhappy. Could I know more of them I might perhaps be better prepared to sympathize with you, to pray for and comfort you. O that I could see and converse with you! I could converse, but I do not know how to write. I cannot describe the sensations of my mind while reading your letter. It is a source of peculiar consolation to

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know that God is with you, and will not suffer you to be tried above what you are able to bear, but with the trial will provide a way for your escape. O, how great the privilege, how great the blessedness of approaching NEAR Him in our affliction and deep distress. He is a refuge from the troubles of life. Our hiding place and strong deliverer. May you find rest in him. While in the body we shall doubtless with the whole creation groan and travail in pain. But blessed be God these afflictions will work out for us a far more exceeding and eternal weight of glory. Because the creature shall be delivered from this bondage of corruption into the glorious liberty of the children of God. "A hope *so much divine* may trials well endure."

You say my letter "increased your melancholy and gloominess." This grieves me. For who is it that maketh me glad save her who is made sorry by me. I hope your sorrow in this may hereafter be turned into joy that will not be taken from you. It is not, I am sure, EVERY CHANGE that is for the better, yet many changes are, and I hope the recent change in my circumstances to which you allude may be so. At least I have the happiness of knowing it to be among the "all things" that shall work together for good.

Your "almost worshiped calculation"* which you think is "overthrown" *may* perhaps yet go into effect. At least I do not consider my circumstances any more unpropitious to such an undertaking than they have ever been. I do not know the time when, nor the means by which, I shall visit the consecrated ground that contains the hallowed dust of a Father whom, having no remembrance of, I love and revere. A more auspicious providence than you have expected, sister, may enable us yet to go on our way rejoicing towards the sacred place where

*Our contemplated pilgrimage to our father's grave.

our minds so often are. And who knows but the sister you have never seen, may cheer your mind amidst the "lengthened way," and shed with you the tear of sympathy and affection over the grave of an unseen father? Whenever circumstances render it possible I shall attempt the journey, and hope in the wise direction of Providence you and Sarah may both accompany me. It will doubtless be good for us both to hope and patiently wait for the accomplishment of our "favorite purpose."

May 5th. I did not finish my letter last evening, being much fatigued with the exercises of the day, having to attend a funeral besides the services of the meeting-house. One of our neighbors interred a son about eight years old. To them his loss is a severe affliction. I hope it may work for their good.

We have been frequently visited in our neighborhood of late with sickness and death. Several have gone from Addison to the world of spirits. How soon this "one event" may and will happen to us all. I sometimes contemplate the hour of death with a degree of pleasure: but very seldom can adopt the language of your letter and say, "I long to go." Yet I doubt not but the soul may be so weaned from things earthly, so tired with disappointments and cares, and so attracted by things divine, that it may long to go to its eternal rest. God will eventually grant this desire, and all his humble saints who have passed through great tribulation will rest from all their labors and be ever with the Lord.

Sarah would write you, agreeably to your request, was she here. But she is now at Charlotte. Her health is not very good. The rest of the family were well a short time since. We have not commenced house-keeping yet, and do not certainly know when we shall. Our society are about purchasing a place and building a house for us; and whenever they have made all things ready, we shall forthwith go in and possess and try to enjoy it.

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I wish you to write me immediately if you can, and I will then inform you whether we can visit you or not. My love to all.

Your most affectionate brother,

Mrs. D. C. Brown.

ALANSON.

Williston, Dec. 20, 1828:

My dear sister:—When I last wrote you, various circumstances prevented me from writing as particularly as I wished to. You were, perhaps, surprised to hear that I had left Addison, and had so essentially and so suddenly changed my course of duty. Whether I was right in taking the course I did, in leaving the church at Addison, I shall not presume to say. I am conscious, however, of endeavoring to do that which would eventuate in the greatest good to myself and others. My arrangements were not sudden or unexpected to myself, though they might have appeared so to others. I had through the summer revolved the subject in my own mind, and asked the advice of a few confidential and experienced friends. Soon as I had become settled in my own mind, I made my intentions known to the church, and asked from them a dismissal, in agreement with the engagement which I had made with them. They with the greatest reluctance granted a request which could not be denied, and directed the Clerk to give me a letter of dismissal and commendation, whenever I should request it. They had hopes of my return to them, after a few months, and accordingly have commenced making preparations for it, by building a house, &c. I have not at present any expectation of returning to them. The course I am now pursuing is far more in accordance with my views of duty, and much more congenial to my inclination. You know the desire I have ever had of understanding the languages in which the Bible was

originally written. I have now a fair prospect of obtaining this object. I have commenced the study of the Greek, and have acquired so much knowledge of the Grammar as to be able to read and parse a chapter in a day. My instructor thinks I have every reason to be encouraged, and takes unusual pains to explain the first principles of the language, and to make my course both accurate and agreeable. From the little that I have already read in the New Testament, I am convinced that my time is very profitably spent. New ideas are constantly opening in every chapter which I read. By finding every word in the Lexicon, parsing every sentence, and interpreting or translating the whole into English, the sentiments are thoroughly considered and forcibly impressed on my mind, and I think often are sweet to my soul. Do not think from this that I am vain enough to think I have a *perfect* understanding of what I read, which is far indeed from being so, but only that the more I read and examine, the more I see to admire and love. I have to-day finished the 14th chapter of Matthew. Shall now continue in course through the four Gospels. You will be informed of my progress hereafter, whenever I write you.

I am preaching every Sabbath with the church in Hinesburgh, 8 miles from here. My acquaintance with this church has been quite interesting. My weekly visits with them are seasons of very peculiar pleasure to me. Sometimes when I try to preach to them the unsearchable riches of Christ, my soul rejoices in the work, and I thank God and take courage. At other times I am in darkness, and in heaviness, longing for the light of his countenance. I think I can say in truth, that I have this winter had more desires to be useful in the church of God, and to be faithful and successful in the work of the ministry, than I have ever had before. My

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soul is filled often with inexpressible desires for the salvation of lost men. O, how I should rejoice, could I be the instrument with which Christ should save some souls from death! I have baptized one person since I have been at Hinesburgh, and expect soon to baptize others.— O Lord, revive thy work!

Our friends at Charlotte were all well, two weeks since. Mrs. Covell spends the winter with her parents. Her health is very good. The Lord in great kindness has favored me with unusual good health this winter. I am boarding in a very agreeable and kind family, and have every convenience to study which I desire. I hope and pray that all these mercies may make me a better man. Your prayers for me are desired, and may God lead us through all the changes of time to a glorious rest in heaven.

Your ever affectionate brother,

Mrs. D. C. Brown.

ALANSON.

It was sometimes thought of Mr. Covell, that he lacked *decision*, but this was not so. He ever paid great deference to the feelings and opinions of his friends, and to those whom he considered his superiors, and would not unfrequently, temporarily concede to them by way of proving whether theirs was the "more excellent way," and whenever he found this result he was prompt to acknowledge it, but rarely indeed was this the case. Like the deep rooted oak, whose branches only bow to the power of the mighty wind as it listeth onward, he was not to be removed from his own steadfastness. In general he was not hasty in coming to a decision, and was ready to yield dispassionate attention to whatever might be presented upon the matter pending; but when once convinced of the propriety of a subject or measure, as has been said, he remained steadfast and unmovable

in purpose, however long he might have to wait for its accomplishment. Something of this is discernable in the letters already introduced. When he relinquished the idea of going to Hamilton Institution, he merely yielded to the combined force of several circumstances. He had ever retained the intention of improving the first opportunity for farther study, should opportunity ever occur. This was one cause of his making the engagement with the people in Addison, in the manner he did, viz: for so long only, as God in his providence should make it apparent that the engagement was mutually beneficial. His stay with them had been pleasant. God had given him souls as seals of his ministry, and blessed the church with union and peace, his unwearied labor had not been in vain. He had awakened a desire, instituted and encouraged measures, for the advancement of religious knowledge. The state of his church and congregation was improving, and with grateful adoration, he blessed the Lord for all his benefits. And now to be the better qualified to render according to the benefits shown, he felt the need of farther improvement for himself. He had given up the hope of a collegiate course, but had never relinquished the intention of availing himself of all the opportunities of adding to his stock of knowledge, which Providence might afford him. And here was now an opening as we have seen. He continued to preach at Hinesburgh on the Sabbath, and pursue his classical studies through the week at Williston, several months. From a letter to his sister, dated July, 1829, we learn that he "had been reduced quite low by sickness, but was then nearly recovered." Also that he had received an urgent request from the church at Hinesburgh to become their pastor. A communication written soon after to Mrs. Covell will show that he conditionally acceded to their wishes. He says to her, it is now certain that

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Hinesburgh will be our home until we may think it our duty to remove to another. I have not engaged to the church for any particular time, but only for so long as we shall be agreed in uniting our exertions to maintain the cause among them. There are some circumstances which are favorable, some others not as I could wish. On the whole, I feel encouraged, and determined by Divine assistance to make an effort to do good in the place. I go forward "in weakness and fear and much trembling." But I intend to exert myself to the utmost to promote the interests of pure and evangelical religion, and I hope and pray that God may grant me more of his spirit and prepare me to do his holy will. Do, my dear, pray that God may succeed the exertions which we may both make for the furtherance of his kingdom. O, may we so live, that it shall be said to each of us, "thou hast been faithful over a few things."

In November following he made a short visit with friends in Cheshire and Pownal, and wrote to his sister Brown immediately after his return; from the letter we extract the following:

"The Minister's Conference of which I spoke to you, I attended according to appointment. Our meeting was unusually harmonious, interesting and useful. One feeling seemed to pervade every mind—a conviction of the magnitude, the infinite moment, and the responsibility of the work in which we were engaged. The duty and pleasure of being mutual helpers, and the imperious necessity of increased zeal and effort for the promotion of truth and the salvation of men, deeply impressed every heart. In the town where we held our meeting, a good work is commencing. There have been several instances of recent conversion." Again to the same:

Hinesburgh, 13th January, 1830.

My dear sister:—Yours was received last evening. I

thank you very much for it. I was intending to write again, fearing that my last had not reached you, or that sickness in your family prevented you from writing.

For two weeks I have been so hoarse as to be nearly speechless, and so unwell as to be nearly useless. At present I am much better. E. is very highly favored indeed. I have thought much of her since I saw her, and feel unusually happy to hear of her restoration to usual health. I hope she may be very careful of her health. "Man in his best estate is vanity,"—or a constitution the most healthy and vigorous is very easily destroyed: and certainly those of feebler powers should be admonished to carefulness. I hope the *certainly* that all life's usefulness and comfort is held by a feeble tenure will induce her to use every measure to preserve her health. [O that he had taken this kind admonition to himself.]

I am not disappointed, though I am sorry to hear that Mr. Johnson is about to leave you. If you see him soon, please to present him my affectionate regards and best wishes for his future prosperity. Is there a probability that Mr. Green will settle with you?

I have heard nothing *directly* from Brooklyn. The Gentleman who first wrote me on the subject, has written again, informing me that he had written to the church in Brooklyn, and that I might expect to hear from them in February. I feel but very little anxiety in regard to it. If I receive a call from them I shall probably go and visit them. All this apart, there is but little probability that I shall continue in *this* country but a few years longer.—There are reasons existing in my own mind, which will justify me in removing. I do not however wish to act precipitately. The prudent man understands his way;—and I suppose the understanding of the prudent can be obtained only by deliberate attention to all the circum-

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stances which concern us. So soon as I know any thing definite in regard to this subject you shall be informed.

Your reflections on the auspicious commencement of the year were very similar to my own. For the first time I preached a New Year's sermon. Our assembly was large, attentive and solemn. My subject was the shortness of time. 1. Cor. 9, 29. May God crown the present year with his goodness.

Will you give my love to Mr. Brown and the children.

I receive with the utmost satisfaction a line from Rodolphus and from Clarissa to her grand-ma. I hope you will encourage them to write frequently. It will please us all very much indeed. I should be very happy to receive a line from Elvira. Her composition which I presented to her grand-ma was received with a great deal of pleasure. The little lock of hair from Lemuel H. has been looked over and over with the deepest interest.—Almost anything which mother can get from the children is of great value. I cannot leave off without a word to Wm. R. and Clarissa.

Affectionately, your brother,

A. L. COVELL.

Mrs. D. C. Brown.

My dear nephew:—A very short, but very affectionate line from you has been very grateful to my feelings. It is the duty and the happiness of relatives to write often to each other. I hope our correspondence may now commence and never close till death. I suppose this is *nearly* your first attempt at letter-writing. It is with this, as with many other things, the more you become accustomed to them, the more agreeable they become. I hope you will write often to me and to your cousins, your grand-ma and aunt in Charlotte. There are many other and very important subjects on which I shall be happy to write you hereafter. I very cordially retain all

your affectionate regards, and hope before very long, to see you as you desire.

Affectionately yours,

ALANSON L. COVELL.

Mr. Wm. R. Brown.

You will see Clarissa that I have but a very little room to write you. But still I feel a very great regard for you. You have been very kind in writing to your grand-ma. I shall see her soon and carry it to her.— Nothing is more becoming in young children than kind attentions to their aged relatives. I hope, my dear girl, that God will be your portion in youth and in old age.—

Your affectionate uncle,

A. L. C.

Extract from a letter to Mrs. Covell, dated March 8, 1830:

My dear Sarah:—I very much regret that we must be again separated for several weeks. The days will seem long and I shall constantly pray and hope, that the time may soon arrive, when we shall meet to enjoy a *permanence* of social delight and of christian love. I am happy that I can write you a few lines this morning, but I should be much more so, could I write any thing that could make you happy. It is an encouraging thought that you have a friend whose love for you infinitely exceeds mine, who has made "exceeding great and precious promises," and given indisputable assurance of his faithfulness.

Yesterday I preached twice. Lecture last evening. Very much fatigued last night and this morning. I shall preach no more lectures till my health is restored.

At our church meeting last Saturday, I introduced the subject of a dismission. The church thought they were unprepared to give me an answer—wished a short time for consideration themselves, and conversation with me. We shall have a special meeting soon, to conclude the subject. I shall then make a formal resignation of all they have committed to me, and ask a letter of dismission

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and commendation. You will hear from me if any change occurs soon. My love to all the family.

Affectionately yours,

A. L. COVELL.

He obtained the desired "letter of dismissal and commendation," but did not regain his health. His hoarseness and debility of lungs increased. He received the expected invitation from Brooklyn, and accompanied by Mrs. Covell went down the beautiful Hudson at the opening of navigation and made the desired visit. But the climate there was still worse for him than that at the north, on account of the greater humidity of the atmosphere. He preached but very little while there, and that with extreme difficulty. His voice so failed, that it cost him much effort and distress even to converse with friends. His tarry on the interesting Island where Brooklyn is situated was not long. On his return, he visited his two sisters so isolate from all the other members of the family. Their joy in receiving him, and the sister they had never before seen, was turned to sorrow on beholding his condition. Pale, dark, thin, and mostly silent, was the brother of their love. Need I say more? He returned to his mother's house, and I believe it was nearly three months before he was able to re-commence preaching. He never regained the measure of health and power of voice he had previously enjoyed. His voice had been one of unusual volume and clearness. Those only who have enjoyed the privilege of proclaiming a Savior to a ruined world, and who like him have been made to suspend the exalted theme, can fully appreciate his feelings. The following letter will show a more auspicious change in his condition.

Rockingham, August 7, 1830.

My dear sister:—I regret that circumstances again compel me to say that I can only give you a short and

basty letter. When I last wrote you I intended soon to fill a whole sheet to you. But you know, my dear sister, how often our intentions to do well are prevented by circumstances beyond our control.

I tarried with our friends in Charlotte and Essex four weeks after returning from the south. About that time I was solicited by the Board of Directors of the Vt. Baptist State Convention, to travel as an agent in a part of Windsor and Windham counties, to originate and organize Missionary Societies. As this would require more travelling and less preaching than anything I could do at present, I accepted the appointment, and immediately left home on the business of my agency. I tho't I should have written you immediately after arriving at the scene of my labors, but an uninterrupted succession of calls, from one town to another, has prevented me till now. I have this morning a few hours in which I must write to you, sister Wolcott, to Julia, and to my dear Sarah. It is nearly four weeks since I left home. I have received one letter from Sarah. Our friends in both families are in usual health. My own health has been improving since I was at your house. I commenced preaching when I left home. Since I have been engaged in my agency, I have really felt that every day I was "waxing stronger and stronger." Around these mountains there is the most pure and exhilarating atmosphere, which is most favorable to my lungs. I could not have taken a course more propitiously adapted to my present state of health than that in which I am engaged. I have been received with great cordiality and kindness by the churches, and have been successful in accomplishing the business of the Board, beyond their expectations or mine. I find many very agreeable and important pastoral vacancies in this part of the State, to two of which I have been invited. My present engagements prevent the for-

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ation of any, except a very brief acquaintance. I received a line from Dr. Kendrick yesterday, informing me of several destitute churches near him, which presented very inviting fields of labor for a minister. He wishes me to visit Hamilton before I make any permanent engagement. I *think now* that I shall. Application has been made to him by the General Agent of the Virginia Baptist State Convention, for four Baptist ministers to travel in that State. One as an agent for their Convention, another as an agent for a periodical publication, and two as missionaries. He thinks if I wished to spend the cold season at the South, I might do it pleasantly and advantageously. Before I conclude on anything, you shall hear from me. I shall return home in two weeks. Do be sure to write so that I can find a letter in Charlotte Post Office, when I get home. I have not heard a word from you since I saw you. My love to Mr. B. and all the children.

Your ever affectionate brother,

ALANSON L. COVELL.

Mrs. D. C. Brown.

P. S. My letter is short for want of time and limited to half a sheet for want of paper. But you know we can often send *a whole heart in a half sheet*, while many a double sheet goes *heartless* to its unhappy receiver.

Yours with a whole heart,

A. L. C.

To the same.

Madison, Dec. 4, 1830.

My dear sister:—Your very kind letter ought to have been answered sooner. When I received it, I was about leaving Charlotte for this place. I had previously received an invitation from the Baptist church to preach with them through the winter, and for a longer time, if it should be mutually agreeable. I had made my reply and engaged to be with them at a given time, before I

received your letter. I was unavoidably prevented from leaving home as soon as I wished, and my engagement here was such as made it impracticable to visit you on our way here. I did not arrive so soon as I had been expected, after all. We are however here. Our journey was very fatiguing, especially to Mrs. Covell. She has been quite ill since our arrival but is now better. Our condition here for the present is comfortable; prospects for the future not flattering. We board with a kind family, have a pleasant chamber very well furnished. I have made no engagement yet, for a longer time than three months. Whether I shall is not certain. The general feeling and manners [of the people here are different from those in Vermont. From the little I have seen, I conclude the customs of churches and ministers are different in some unimportant things. I say they are unimportant, and yet these are the very things which often have most influence over our feelings, because they are constantly occurring and constantly felt, and therefore are more effective than a *few* important considerations to promote or prevent our happiness, to inspire our purposes, govern our conduct and decide our destiny.

* * * * *

There is a great revival of religion in Hamilton. Professor Sears of the Institution who is now preaching to the church, has baptized a great number. Additions have also been made to the Presbyterian church. There are some indications of a revival in Madison. Two or three have recently obtained hopes and others appear very thoughtful.

You will accept for yourself, Mrs. Brown and the children, assurances of affectionate regard, from your brother,

ALANSON L. COVELL.

Another letter of March 28, 1831, to the same sister informs that he had again been visited with affliction—

Mrs. Covell having been very sick—that he had left Madison and was then in Whitesborough, a pleasant village four miles west of Utica, and that there was a prospect of his remaining there as the pastor of the church.

Again to the same:

Whitesborough, August 13, 1831.

My dear sister:—Your letter was received yesterday. I am happy to hear from you again, and as your letter was of some consequence to you, because it would bring a reply, you shall without delay be favored with this poor return. I am glad to learn you are to have one of the "protracted meetings," and hope it may be the means of doing great good. Such meetings are becoming more frequent in this vicinity. One recently held at Little Falls was thought to be attended with evident displays of divine influence. Mr. Galusha's church [Utica] have appointed one to commence the 5th inst. Dr. Kendrick's church have had a meeting which lasted eight days. Fifty, it was hoped, were converted during the meeting, and others have been since. He has baptized above thirty.

Professor Whitman was married to Miss Nicholas last week. This is about all the news I can think of to write you. I know very well the narrative of recent occurrences is not all which gives interest to occasional letters. Yet you know this does, with other items, give interest to correspondence, and is always the best substitute for other omissions. Besides, it requires only a slight effort of memory to inform of passing events, while a far greater effort is necessary to fill a sheet with original thought and sentiment. A facility in this last particular, in my opinion, constitutes the most happy talent for letter writing. Now I do not make the least pretension to this skill in correspondence. When, therefore, I have concluded a statement of all the facts I intend to

communicate, I find it very difficult to proceed—except to say, “yours affectionately,” or something like it.* You will not, then, I suppose, expect much in the remainder of my sheet which will pay you for the perusal.

I am glad you have visited sister Wolcott. Did she converse with you on the subject of collecting materials for a biography of our lamented father? Has she written to Mr. Morse for the papers in his possession? We should all be very glad indeed to see them—whether any thing should be published from them or not. I hope she or yourself will write Mr. Morse on the subject. I would write to him myself, but I do not know him, or the place of his residence. I hope I shall hear from you again soon. With usual remembrances,

Your brother,

A. L. COVELL.

To the same:

Whitesboro', Oct. 22, 1831.

My dear sister:—I hope you will not attribute my delay in answering your last, to any want of attention to it, or want of desire for a frequent interchange of letters. I have for a few weeks been *really* so occupied in one way and another, as to find very little time indeed for writing or reflection. While Sarah was sick, I spent my time entirely with her. After her recovery we were gone from our society a good deal, and our folks began to be quite impatient for more lectures and visits, &c.—Some were even quite dissatisfied, and thought I spent less time among them than I ought. For two weeks previous to this, I have been constantly engaged in visiting and preaching. This week I have suspended all to accompany Sarah a part of her journey home. I returned yesterday morning, having been gone four days,

*In this, as in many instances, he is manifestly too severe upon himself.

* The

and accompanied her to Troy. I did feel very anxious indeed to go on to Pownal and stay till next week. But our church would not consent to have me gone over the Sabbath. I had recently been gone one Sabbath on a visit to Hamilton, and they thought *too much* being absent would not do. I have concluded to be somewhat pliable, now that I may with more satisfaction to them, next spring spend a few weeks in visiting you and our friends at the north, and in Cheshire. So I must try to make myself as contented as I can this winter.

Mrs. Covell's health was poor when she left, though much improved from what it had been. She endured the journey to Troy quite as well as we expected. A break in the canal interrupted our ride in the boat at Canandaigua. We went by stage from that place to Troy. Sarah left in the northern packet for Whitehall, Wednesday, 11 o'clock, and probably arrived at Essex, in the steam-boat, Thursday evening. Her father had been apprised of the day she would come, and probably met her at her landing-place in Essex. I shall hear from her as soon as her letter can reach me from Essex. I feel the loss of her society *very much*. I expected to realize a great loss in her absence, but I find in this, as in all other things, experience teaches us vastly more than everything else. I hope *however* that our arrangement may prove beneficial to Sarah. Her mother is an excellent nurse, and is very anxious to give her all the benefit of her care one winter more. If here, we should be out a great deal in the cold and often in storms, which she is poorly able to encounter. I hope before a *very* great while we may have a home of our own.* But I have, sister, *almost done* hoping for much of happiness in this short, changeful life. I feel no disposition to repine at the allotments of Providence; yet I have seen

* They had never yet kept house, but boarded out.

enough of life and of men, to convince me that the earth is cursed for man's sake, and that in sorrow he must dwell upon it all the days of his life. My thoughts have lately been more upon the changes and miseries of this life, and the reasons we have to hope for a happier and immortal state, than usual. I do certainly think an intelligent and pious expectation of a happy immortality is the richest boon of heaven. What is our existence without it? What can cheer the heart of him who really expects to die, and perish like the brute? But with this hope of living forever—of being hereafter exempted from sin and suffering, and confirmed in holiness and felicity—how desirable is our existence, how high and glorious our destiny! O, it is infinite benevolence in the great Author of our being and of our redemption, to give us full assurance of the fact, that we are immortal. Shall we, my dear sister, *shall we*, after a few years of change and sorrow here, be admitted to a happier state? Shall we have more perfect and adoring views of Him whose “goings forth have been from everlasting?” Shall we see as he is, the glorious being who delivers us from sin, and will at last redeem us from the grave? Shall we with millions and millions of happy, exalted creatures, enjoy forever an interchange of holy and congenial sentiment? Is not this enough to remove all our despondings of heart? Why should we be dismayed at the trials of “this present time?” They are really “unworthy to be compared with the glory which will be revealed in us.” Let us cheer up our spirits, and amid all the ills of life “bate not a jot of heart or hope,” knowing in whom we have believed. He will keep what we commit to him till that day.

I thank you for your account of your protracted meeting. I should be very glad to hear the result of the other which followed it. Give me all the news you can. I

hope Sally will be successful in soliciting Elder Morse for our father's papers. We ought to have had them long ago. Do not fail to write very soon and very often. You know I shall need your letters very much this winter. I will try to be punctual in answering them. Give my love to each one of the children and to Mr. Brown.

Your affectionate brother,

ALANSON L. COVELL.

Mrs. D. C. Brown.

To the same:

Whitesboro, Nov. 29, 1831.

My dear sister:—Your letter dated the 12th, was received in due time, and would have received an earlier answer, had my time not been much occupied of late in pastoral duties. Our folks think I have nothing now to keep me at home, and make a *great many* requests for visits and lectures. I have endeavored to gratify them as fast as I could. I have been, too, very much afflicted with a bad cold, which has often made it very difficult to preach. I am now very nearly well of this. I should be very happy indeed could I inform you that all our evening meetings were such as you have described yours to be. No unusual indications of better days exist at present in our society. I baptized five at our last communion. God grant the revival may long continue with you, and produce a permanent change in the religious character of your community. I am glad to hear that Elder Matteson is with you often. May his labors be blessed in the Lord. You will oblige me very much to remember me affectionately to him, when you next see him. Protracted meetings are as frequent in this vicinity as they were in the summer. I have attended two within a few weeks. We have had none here yet. We probably shall have this winter.

* * * * *

Many other things I meant to have written in answer to yours, which relates to the revival of "old rusty professors." I have only room to say that my *wishes* are the same as yours, though I fear my heart is not as penitent. If not an "old," I am a very "rusty" professor, and need to be re-quickened. You will pray for me. Give my love to your husband and children, and believe me

Ever your affectionate brother,

ALANSON L. COVELL.

Mrs. D. C. Brown.

To the same:

Whitesboro', March 2, 1832.

My dear sister:—I will no longer deny myself the pleasure of saying I am grateful for your last, which was duly received. I had long expected it, and had several times been on the point of writing to enquire if you were not sick. This I should have done, had I not been called away to protracted meeting, so much that I have hardly found time to read the letter I have received. For two or three weeks my time has been still more occupied at home. We have now some revival here. I have to go from house to house, night and day, to see and help those who are mourning for their offences against God, those who are equally pained for their awful backslidings from the Savior, and those who hope in his mercy and are trying to learn their duty. This work is as fatiguing and exhausting, as it is pleasant and uninterrupted.—About 20 have embraced religion. Many of them are members of Presbyterian families, but having been awakened in our meetings they make the same demand upon my attentions that any others do. The revival commenced in our protracted meeting, which commenced the first week in last month, and continued nine days.—Our church are quite awakened to a sense of their obli-

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gations; our meetings are full and solemn; and the prospect before us is much brighter than formerly. We do not think however than there is yet what ought to be called a general revival, and I fear there will not be.—Our hearts are very deceitful. We sometimes think when our own feelings are a little excited, that a great work has commenced, and become in the end very much disappointed. God grant it may not be so here. The Presbyterian church have recently commenced a meeting in Whitesboro', which is very numerous attended, and many are convinced of their evil ways, and cry with the ancient jailor, "Sirs, what must I do to be saved?"—Mr. Galusha has now a similar meeting; several have found peace in believing, and many more are awakened. A similar state of things exists in nearly all the churches in our county.

I have but a moment this morning to write. Do pardon the brevity, and receive it as a token of what I would have written, not as the *all* of what I feel for you and your dear family. * * * * *

Your affectionate brother,

Mrs. D. C. Brown.

A. L. COVELL.

—
To the same, April 7, he says:

"I am no less engaged in pastoral duty than when I last wrote you. I have but very little time to spend in my study, else I should have answered your last before now. There is to a great extent a suspension of the feeling produced by our late revival. All are now engaged in talking about baptism and close communion. Some think one thing and some another. Almost every thing is said, good and bad, true and false. It is very unpleasant for ministers of the gospel to be obliged to contradict each other, yet so it is. Our example (perhaps) is, that Paul withstood Peter to the face, because



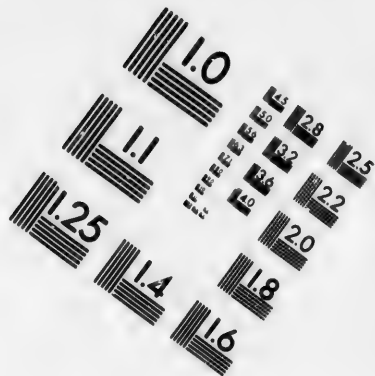
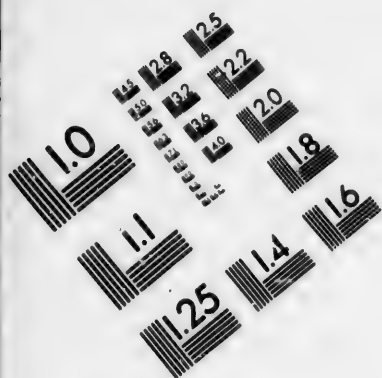
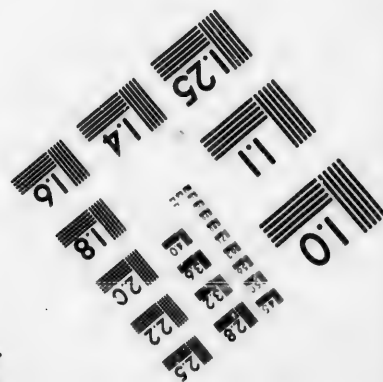
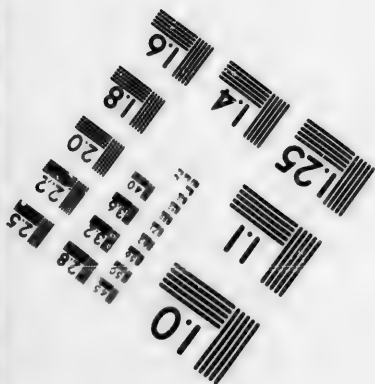
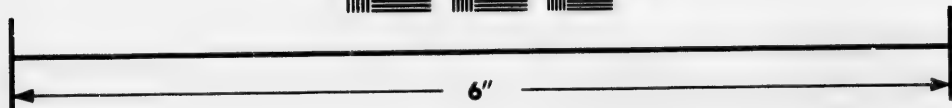
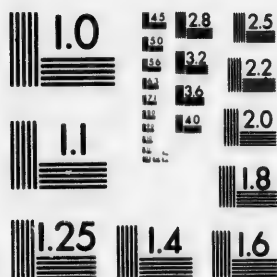
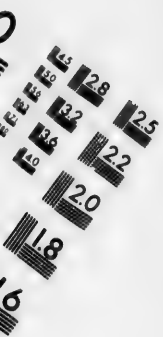


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he was to be blamed. My lot in this respect is much easier than that of some others, because all acknowledge immersion to be valid. No one calls it in question. The only plea is (and that a most miserable one) that the ordinance is not saving, and therefore something else may do as well. Twenty four have been baptized in our church; five expect to be to-morrow, and others soon. Ten or twelve have joined by letter."

To the same:

"Whitesboro', April 18, 1832.

My dear sister:—I have only one moment which I can devote to this letter; and this just allows me to say that by Divine permission I will be at your house on Wednesday the second day of May. I shall leave home on Monday morning previous, and shall not fail of seeing you by the time I have mentioned, unless some unhappy event arrests my course. It will not be possible for me to stay more than one night. The reason of this I will explain to you more fully, when I see you. My health is very good, though I am to-night very much fatigued, having been riding three days in the rain and mud, for our Tract Society. I shall mail this at Utica, to-morrow morning. Also one to Sally, requesting her to meet me at your house. My love to your family and to yourself.

ALANSON L. COVELL.

The contemplated short visit was made, being a digression from a journey to visit his friends at the north, and conduct Mrs. Covell home. From a letter to his sister Brown, of Nov. 12, 1832, we take the following:

"My dear sister:—When I received your last, I did not intend that so long a time should elapse before I answered it. It was put into my hand just as I was going to a protracted meeting. I have been gone almost the whole time since, to similar meetings in the vicinity.

This, with more than a very little year success more numerous time for labor. Certain it is of God;" of anxiety

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This, with several extra church meetings at home, and more than the usual proportion of funerals has left me very little time indeed for anything else. I find as one year succeeds to another, the duties of a pastor become more numerous and arduous. I used to find far more time for leisure and improvement than I can at present. Certain it is that there "remaineth a rest for the people of God;" and happy indeed it is for us, if in this state of anxiety and toil, we are sustained by the hope of it.

* * * * *

I found but little at Charlotte for a Memoir of our father. Mother told me that the subject of a Memoir was very much talked of at the time of his death, that there were materials enough for a volume which might have been easily procured, but it was not done—that the materials which might then have been collected were now lost: that his writings had been lent or given to one and another of his friends, so that she could not now know where to inquire for them. Do you know whether sister Wolcott has written Elder Morse on the subject?"

To the same :

"Whitesboro', Jan. 21, 1833.

My dear sister:—I received your last just as I was leaving home to attend a protracted meeting. I have been from home most of the time since.

I have recently made a new engagement with the people here. I have engaged to settle with them permanently, as their pastor, or at the least for five years. They have raised my salary to \$500. This will give us a little more certainty for the future, than we have had for a few years past, and a little increase our means of living more as we desire. We intend to commence house keeping in the spring. * * *

There are so many ways for us to be disappointed in our safest calculations, that I do not allow myself to

indulge any very strong hopes of the future. Life and health and every thing are uncertain. May God prepare us for all that is to come. * * * *

Mr. Woolsey is now preaching with great acceptance to the second Baptist Church in Paris. There has been a considerable revival since he has been among them, and a great increase of the congregation. They have lately built a new meeting-house which is to be opened for divine worship next Wednesday. Dr. K. is to preach on the occasion. A protracted meeting is to follow.

Mrs. Covell joins me in affectionate regards to yourself and family. I hope you will write soon.

Your affectionate brother,

ALANSON L. COVELL.

Mrs. D. C. Brown."

Whitesboro', July 9, 1833.

My dear sister:—Perhaps my best plea for not writing sooner, is to plead "guilty." Do not however be "strict to mark my iniquities," else I must be condemned by all my friends, as I have done nothing at writing letters this long time. My only apology is, that I have had for the last three months so much more than usual care and labor, that I have found no leisure for correspondence, or study, not even to premeditate my discourses for the Sabbath. We are as you expected, "keeping house."—There is vastly more care and labor in "keeping house" than there used to be in being kept. I think however we shall find enjoyments peculiar to our present situation, more than equal to its perplexities. Our friends here are all very glad to see us in a home of our own, and many of them are very kind. They made us "Donation Party," two weeks ago, and for once, filled our house with people, even to overflowing. Their presents are quite a help to us.

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Mrs. Covell has had very poor health since I last wrote you, and is now but just able to keep about the house.— For myself I have found that sawing wood and keeping my garden, have contributed very much to my health.

It is now several weeks since I have written to our parents in Charlotte, and I have as yet received no answer, from which I conclude they are all well. Father and mother *talk* of visiting yourself and sister Wolcott in August or September.

We attended the anniversary at Hamilton last month, which was rendered unusually interesting by the presence of Mrs. and Mr. Wade, just returned from Burmah, with two natives, a Burman and Karen, among the first converts to the Christian faith from their respective nations. Their appearance is very singular, and wherever they go, great multitudes flock to see them. The Burman is below the common stature of Americans; the Karen just about our common size. Their complexion is darker than our native Indians, whom they resemble much more than they do the Negroes. They wear their hair long, which is done up in a white turban that they wear upon their heads. They wore each a black loose gown which came down about to the knees, made very plain, with pantaloons, &c. Neither of them can speak English, but Mr. Wade, understanding Burman as well as English, interprets from us to them and from them to us. Many questions were thus proposed to them, relating to their country and ours, to the religion of Christ and of Gaudama, their reasons for renouncing the one and embracing the other, which they answered very readily and intelligibly. They see a great many things here which occasion great surprise, and often great delight. They are quite surprised that christians here should *look* and *act* so much like others that they cannot be distinguished from them: when in Burmah they can tell a disciple as soon as they see him. Seeing a com-

pany on their way to church very gay in their dress and their conversation, they soberly asked, "What God do those people worship?" A question which it is possible some might find it inconvenient to answer. They have been one Sabbath in Utica with Mr. Wade, and very soon we expect them here.

Four of the young men who graduated in June, are with their wives destined as missionaries to Burmah.—Mr. Wade spends the summer at Hamilton to teach them the Burman language. They will all go to Burmah, probably, next year, with the natives who have each left a family there.

Nothing very interesting has lately occurred in our society. Three were baptized yesterday, and seven joined us by letter. The general state of religious feeling is however very low among us.

Mrs. C. joins me in affectionate regards to yourself and family. You will please recollect in reading this, that I have written as fast as I possibly could, and find it now too late to mind mistakes.

Your affectionate brother,

ALANSON L. COVELL.

—
"Whitesboro', Dec. 5, 1833.

My dear sister:—Your last was received four days since. I was very glad indeed to hear particularly from yourself and your family. We are prepared to sympathize with you in all your sickness and trouble, and to join your hearty thanksgivings to Him "who holds our souls in life," and has delivered us from all our dangers and fears. Give my love and Mrs. Covell's to your dear children who have been sick, with my earnest hope that they are spared to be a blessing to their parents, to each other and to the world. Mrs. Covell, as you have heard, has been very sick, "nigh unto death." One day her physicians thought she was dying, and could not survive

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the day. But God has raised her up again. She has rode out a few times and sets up in her room nearly all the day. For a few days past, she has not been so well. We think however that she will in a few months be restored to her former health. Our little Elmira has been from the first, a very healthy, strong, active child. We think of course, that she is very bright and handsome. After her mother became so sick, we were obliged to find her another nurse. A lady in the village having lost an infant child has taken her, and will keep her as long as we wish. She thinks every thing of her, and takes uncommon good care of her. For the present, she is as well off as she can be, and is only a few rods from us.

We have taken a family into our house this winter, and board with them. I found it vastly expensive to keep house with hired help. Two girls who had no interest of their own, could not do as we wished them to, though they did as well as girls generally do. We get along much better now. We have locked up all our things except those we use, and have no care but for our own room. Our rent pays part of our board, so that our expenses are less than half what they were before. We have a very kind, pleasant family, who do all for us that we wish. Our greatest inconvenience is in receiving our friends who call upon us. But we do the best we can for them. We shall commence house keeping again in the spring. Your kind enquiries for our expenses, &c, I am not able to answer definitely, as I have not yet settled with physicians and others. Some of my bills I expect will be large, yet I presume not so large but I shall be able to meet them next year. We have received a great deal of assistance from friends about us, which has made our expenses much less than they would have been. I shall know more about all this in January.

COVELL.

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I never knew people so kind in sickness as we have found them here. They could not have done more for their own relations. Their kindness will never be forgotten.

I am now obliged to close. Give my love to each one of the family. Mrs. Covell desires her love to you all.

Your brother in sincere affection,

ALANSON L. COVELL.

To Mrs. D. C. Brown.

Whitesboro', March, 19, 1834.

My dear sister:—You must not think hard of me for not writing sooner, when I tell you a literal truth, that I have not had time. I have a number of letters on hand unanswered which have been delayed much longer than yours. * * * *

We held a protracted meeting in our Church in February, which continued two weeks, and has hardly stopped yet. Perhaps 30 have "received the word gladly." Fifteen of them have been baptized. More will be soon. The Presbyterian church commenced a similar meeting soon after ours closed, which has been followed by very similar results. We have meetings of some description every day and evening. This with conversation with those who call, and visits in families requires more time than I can possibly command. Yet I have no wish that the work should ever stop.

Your affectionate brother,

ALANSON L. COVELL.

Mrs. C. D. Brown.

Whitesboro', April 23, 1834.

My dear sister:—Your letter was received a week since. I have been gone from home, and so busy as to find no time for any thing but to preach and pray. A few days before I received your last, I had made arrange-

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ments with the Secretary of our Convention to have some one go to New-York in my room* as it was so difficult for me to leave home. It has been a very great disappointment to me, and from your letter, I perceive it will be to you. But I have found the life of a minister to consist in sacrificing himself for the good of others. But there is this left for us all, that God makes the final disposal of every event in life, in the most wise and happy manner. * * *

I am obliged to write in the greatest haste, and have only time to send much love to you all, desiring you to write soon, and expecting to see you here before long.

Your affectionate brother,

ALANSON L. COVELL.

Mrs. D. C. Brown."

To the same, May 5, he writes :

The religious interest which has for some time past been felt in our congregation is I fear rather subsiding. There is however still great union and friendship among christians, and much engagedness in our prayer and conference meetings. A few persons are asking the way to Zion, and one little boy thinks he found pardon in the Savior last week. Yesterday was our communion. It was a very solemn day. A larger number came around the table of the Lord than probably ever before in this church. The house was full of people, who all listened to the word attentively. "We love him because he first loved us," was the subject of preaching, and I cannot but hope that the love of our divine Savior was seen in its transcending excellency, and felt in its moving power by many. O may it be the sweet theme that shall move my tongue forever.

*He had been delegated by the Convention to attend the Anniversary.

My dear sister, is it not an *infinite* favor, that in all our fears and troubles, we can approach the presence of our reconciled God and Father, and know that his ear is ever open to our cry, and his merciful hand ever ready to be reached out for our deliverance? Blessed be his holy name. He will hear, he will answer our prayers. The more I experience of the ills of life, and the more I observe them in others, the more I see and feel the value of the precious promise, "Cast thy burden on the Lord and he will sustain thee." I have no doubt that this will be verified to every one who heartily trusts in it. O may God enable us to trust in him with all our hearts.

Next week I am going to a Protracted Meeting. Indeed it is with me not much different from a protracted meeting all the while, as people are calling on me, or I on them, or we are holding meetings almost constantly.

In kind affection and the blessed hope of a better world,
I am your brother,

ALANSON L. COVELL.

Mrs. D. C. Brown.

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CHAPTER IV.

Reflections; The Pastor in the Closet, or the History continued mostly by journal.

"He that made the eye, shall he not see? He that formed the ear, shall he not hear? He that made the heart, shall he not understand?"—*Jesus Christ.*

How consoling to the believer in the Lord Jesus Christ this precious portion of truth. What a consciousness of safety in the assurance, that our glorious Author and final Disposer, is intimately acquainted with *all* our organization. That the "outer" and "the inner man," in all their mysterious connection and reciprocity of action, are plain to his all comprehending view. "He needeth not that any should testify unto him of man, for He knoweth what is in man;" of course he is intimately acquainted with all his varied need, competent to appoint all his circumstance—possessed of all "the treasures of wisdom and knowledge," he erreth not in adaptation; hence the individual and the species may exclaim, "He doeth all things well."

It is sometimes matter of wonder to us, "who are but of yesterday, and know nothing," that persons who appear to be worthy of all good things should nevertheless suffer privation and discomfort. It seems strange to us too, to behold one who gives abundant evidence of having been much with Jesus, distrusting the nature of his own exercises, and fearing that he is impelled to strive after holiness by unholy motives,—such as a desire to *appear* holy in the eyes of fellow men, a wish to *appear* to be owned and blessed of God in efforts to serve him. We wonder, too, to see such an one *filled* with self-abase-

ment, excessively afflicted with it; but He who saw fit to appoint unto the great apostle of the Gentiles, a thorn in the flesh, on account of "the abundance of the revelations," well understands what is most needful to every peculiarity of mind among his chosen servants. If there be "diversities of operations," there must also be diversity of counterbalancing circumstances, lest any "be exalted above measure."

This view will account unto us, for the exceeding lowliness of self-estimation in the subject of our present Memoir. Though destitute of the advantages of a "liberal education," he was *eminently* acceptable and successful in the ministration of the holy word. The God of nature had given him a speech "like the pen of a ready writer," and the God of all grace had caused his "heart to indite good matter;" of course he ever found the listening ear and the applauding tongue. Had he not also been blessed with native modesty in an usual degree, he might, under these circumstances, have become self-complacent and vain glorious. Mr. Cowper speaks like one experienced, when he says, "O popular applause, what heart of man is proof against thy sweet seductive charms." If "the fear of man bringeth a snare," doth not also the praise? "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" Of this Mr. Covell was fully aware, and was continually fearful of the deceitfulness of his own heart, and seems to have maintained a constant jealousy over himself for God, and appeared at times to refuse that which was his honest due.

Wherever his location, from the beginning to the close of his ministry, he never, as the phrase is, "preached away his hearers." Increasing numbers and attention almost invariably marked his course. His powers of

elucidating truth was as a mirror giving every auditory a spirit of row." his reason was able to classe minister to every ear were might down the plea —while becoming acquainted sufficient With glory of

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elucidation were happy, and his application of divine truth ever pertinent, forcible, and at times pungent. He was not only blessed with the talent of presenting the mirror of divine truth to every one's conscience, and of giving the gospel trumpet its accents of certainty to every auditor, but occasionally to wield "the sword of the spirit" to the "dividing asunder the joints and the marrow." Many a self-complacent moralist felt the edge of his remarks; many a boastful Deist found the unanswerableness of his arguments; and men from both these classes, were made humble, happy believers under his ministration. Yet the weapons of his warfare were never carnal. No railing accusation, no reproachful rebukes were ever heard from his mouth. He trusted in the might of God's own appointed means, for "the pulling down of strong holds;" nor did he trust in vain. While the pleasure of the Lord was thus prospering in his hand—while his popularity was increasing—while he was becoming more extensively known—and while each new acquaintance became a friend, the sense of his own insufficiency and unworthiness deepened in his heart.—With grateful wonder, he ascribes all the praise "to the glory of *His* grace who had called him."

And now, in selecting chronologically from the abundance of materials before us, we have come to the main body of his "journal." And here upon the subject of making extracts, I have paused and prayed, and desired to know how far I might with propriety, draw from a source, expected by its author to be strictly private.—Written, not with a view to meet the public eye, but to assist himself in his endeavors to become more spiritual minded, more holy unto God. While pondering on this subject, the last words he ever uttered, let me alone,"*

* These words were in reply to an offer of something to wet his mouth.

have rung in my ear with disheartening effect, and I have been led to question the propriety of thus invading the repositories of the dead. But noticing in his journal how much his own mind was benefitted by reading the diary of others, and believing too that "as face answereth to face in water, so doth the heart of man to man," I have arrived at the conclusion, that *true* humility will not withhold aught that will have a beneficial tendency.— "We are not our own, we are bought with a price;" and shall not gratitude to Him "who hath purchased us with his own blood," make us willing to subserve his blessed cause in any, every possible manner? Yea, cause us to overcome the shrinkings of (perhaps a false) delicacy at thought of having the veil of privacy withdrawn, and the transactions of the closet disclosed?—"Freely ye have received, freely give."

THE JOURNAL.

"Monday morning, Dec. 1, 1834.

For a long time I have been deeply convinced of the necessity of being more holy in my affections, and in the motives of my conduct. When I look back upon my religious experience, I see the most decisive and lamentable evidence, that if I have been a christian, I have been in point of true, vital holiness, "the least of all;" that if indeed sanctified by the grace of God, it has been in the lowest degree. I have not been worthy to be called a christian. How few have been the seasons in which I can now say, that I was at all devoted to God. And yet I have openly professed to be a true and hearty christian. I have taken upon me the office of a public minister of the Lord Jesus. I have received the approbation and confidence of the christian ministry around me. I have received the confidence of the dear church of my Savior. Her highest and most sacred interests have been committed to my trust. She has looked to me, to cherish

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those interests affectionately, and to promote them ardently and constantly. The church has had a right to expect this at my hand. But O how deficient I have been. How little deep, ardent affection for the character and interests of Zion have I felt. How little have I endeavored to promote her prosperity. I have indeed often performed very arduous labor, and endured great fatigue in the service of the church, but much of it has been mere bodily exercise, and has profited but little. Had I been in my heart more devoted to my calling; had I more affectionately valued the glory of my God and Savior; had I more ardently longed for the prosperity of his church, and the eternal salvation of my fellow men, the same labor I have performed would, I have no doubt have been far more useful to my christian brethren and to the world. Not that I think the amount of labor and usefulness, would even then have been only very inconsiderable. But it would not, I am persuaded, have been so scanty and self-condemning as it is now."

He proceeds with some pages of confessings and self-reproach and closes the entry of that day with the following supplication.

O Lord, do thou grant that this may be at least the beginning of repentance and amendment. Help me still to reflect, to search my heart; to study and ponder thy word. Help me to detect the sins of my heart; reveal to me all my defects as a christian and a minister, and humble me for them. Give me a deep sense of the obligations, and imbue me with the spirit of my office. O make me holy; assist me in duty; make me faithful and humble. O, grant that I may be the means, under thy favor and by thy spirit, of awakening the feelings of my brethren in the church, and of fixing the attention of the unpardoned upon thy "great salvation." O, do thou awaken the church, awaken sinners, and glorify thyself, Amen.

We have seen by his communication of the following March, that the desired season of "refreshing from the presence of the Lord," did come upon himself and people. We pass to "Dec. 8. I have this day found very little time for reflection and prayer. My dear companion is low on a bed of sickness, and has been for nearly three weeks. This, with the attention I am obliged to give to our dear little one, employs my time, except what is necessary to devote to other cares. Yet I feel more than any thing else, the want of being fully and decidedly fixed on the attainment of *holiness*. I do hope and pray that God will assist me to persevere. O my God, I pray thee, take not thy holy spirit from me. Restore unto me the joys of thy salvation, and uphold me by thy free spirit, that I may teach transgressors thy way, and sinners be converted unto thee. To God my Savior be all the glory. Amen."

"Dec. 16. I have been trying to prepare myself to make a new, a cordial, an entire surrender of myself and my all to the will of God. I long to be truly and wholly consecrated to him; but I fear to enter into any written covenant, lest I should not do it from a full understanding of my case—from such convictions of judgment, and motives of heart, as God will accept and bless; or lest I should not maintain it, and add to all my other ungrateful sins, that of breaking my covenant. This fear, tho' judging from the past it seems well grounded, does not I confess, satisfy me that I ought not to adopt such a measure, and use my utmost efforts to live agreeably to it. I am now reading for my spiritual assistance, the biography of Payson. He adopted such a measure and was much blessed in it. So did our lamented Boardman. So have many others who have been most eminently blessed of God and useful to the church. I think it would be my greatest happiness to follow on in the luminous pathway of these "holy brethren." O, my God,

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give me wisdom, give me humility and grace, that I may advance far beyond my present state of religious feeling."

"Jan. 5, 1835. A new year has commenced, and its first Sabbath is past. I have made but a poor beginning with it in my religious course. I do hope in the mercy of God to be a better man at its close. Yesterday I endeavored to address my church plainly and affectionately on the necessity of awakening to more fervent zeal, and to more active engagedness in the cause. The day was excessively cold and the congregation very small. Our communion season was attended with less interest than usual. I felt that I had labored with but little effect. In the evening we had a church conference and prayer meeting. It was a time of unusual interest. Many of the members seemed very much awakened and appeared very fervent in prayer. Many were confident that God was about to pour out his spirit among us and revive his work. O, may it *now* begin. By the meeting I felt admonished and encouraged. It was made very plain to me, that I was far behind all the rest in deep anxiety and believing prayer. I felt to renew all my determinations to be more prayerful and faithful. God being my helper, I will endeavor to carry this determination into effect. After some reflection upon them, I have in the presence of God and I hope in his fear, adopted the following resolutions for the coming year. 1st, By the grace of God, I am resolved to pray in secret at least three times every day; nothing shall prevent this, but sickness, or some imperious duty, so laid upon me by the providence of God that I cannot omit it. 2d, I am resolved to read some portion of the Bible every day, for my own personal improvement in knowledge and holiness. 3d, I am resolved to be far more faithful and diligent in pastoral labors, in visiting from house to house, than I have ever

been before. 4th, I am resolved to be more plain and faithful in preaching the word to both saints and sinners. 5th, I intend to keep a brief record of my own progress, and of the state of things in my congregation for the coming year. O God, I acknowledge thee as my only hope and strength, to enable me faithfully to keep these engagements for this year. O, do thou be pleased for thy mercy's sake, to grant me direction and assistance to perform these and all other duties to thine acceptance."

The succeeding page records the appointment for a "protracted meeting" in his church, his own resolutions and desires respecting it, and his continued acknowledgement of unfaithfulness. "Jan. 10. God has been pleased to show me more of the dreadful depravity of my heart. For two days past I have had a clearer discovery of the pride of my heart than I have had before in a long time. I perceive that I have been full of vain conceit in all my duties as a minister. I have sought my own honor more than the glory of God. I have been more concerned for my reputation as a preacher in my congregation than I have for their eternal salvation. O, what a dreadful sin! What horrid guilt. Can a minister of Christ, "who made himself of no reputation," have such a heart as this? I see, gracious God, how vile I have been. O, may thine infinite love forgive me. O Lord, I pray thee make me humble. Subdue my soul by thy grace, and qualify me to live for thy glory and for this alone."

He proceeds for several pages to heap reproaches on himself, and to enumerate some outward embarrassments which he now sees have been needful from the hand of God, (returning to his own words,) "to humble me, and make me better, that I might be more useful. The cases I have mentioned are only a few of the methods God

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has employed for this purpose.* O, that I had always seen and "regarded the operation of his hand." O, may his grace now sanctify me and begin at last to make me something nearer what I ought to be." "Jan. 11, Sabbath morning. Rose earlier than usual—read a chapter and tried to pray. Have not enjoyed any special freedom in prayer, yet have in some degree been enabled to desire that God may assist me to-day in preaching his holy word, and that he would visit the congregation with his spirit and presence. I have some desires that the name of God may be glorified; but fear they are more selfish than holy. Yet I cannot say that my soul is without anxiety for the salvation of men and for the name of Jesus to be glorified. O, that I might desire it more and more. I long to know distinctly, what it is to glorify God. I long to be humbled at my Savior's feet—to have no will but his—to have no interest save the great work to which he has called me. I can now see clearly that this is indispensably necessary to the happiness of a minister. If he is but half devoted, God will not bless him—he will have no prosperity in his ministry. This will make him ashamed and miserable. At the same time this half devotedness will unfit him for the pleasures of the world, even such enjoyments as are allowable. It will disqualify him for all worldly business; he will be perpetually perplexed, disappointed and embarrassed. He can neither raise his soul to heaven, nor sink it down to earth. He hangs in equilibrium between; he is in distress at the idea of either prayer or preaching. This has been too much my condition. I hope and pray that God will deliver me. O, may he this day come among us; may he set my soul at liberty! May he

* "And he [the Lord] shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi, iii, 3.

open the hearts of his people to pray, and of sinners to attend to the word."

For several pages he seems to have obtained help of God to look deep into the human heart, to discover the secret turpitude, the hidden abominations thereof; and, as might be expected, the view appalls him. Under date of Jan 12, he says:—

"O Lord I pray thee *heal* my backslidings. Not only reclaim me for this time, but heal my heart of an inclination to backslide. O, do thou grant me so much of thy grace, and of the enjoyment of thy love, as will qualify me for the effectual discharge of the duties which are immediately before me. O, my God, I pray thee, if consistent with thy holy will, to visit us with the out pouring of thy holy spirit in our "protracted meeting" which is to commence to-morrow. O, grant thy people deep humility, and an ardent spirit of prayer. O, be pleased, I pray thee, to come and awaken and convert sinners among us for thy name's sake. Amen."

"January 13. O, may God grant that my soul may be brought out of this trouble. I have been trying to pray that God would if possible forgive my past sins—justify and accept me in Christ—sanctify by his spirit and restore me to the enjoyment of himself—give me assurance of my acceptance with him, so that the question of my safety may be determined. I long to have it settled, so that doubts shall harrass, and fears distress me no more; so that I can venture all out into the cause of God as his *child*, his redeemed, his appointed and approved minister, and devote all my energies to induce others to come to him and live." "Our prospects for a good meeting, are decidedly encouraging."

"January 14. This morning my soul is in considerable heaviness, though I have, as I think, some little trust and light in the Lord. I do pray him to send out his

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light and his truth. Last evening we had a very solemn discourse from brother Simmons, from the words, "cut it down, why cumbereth it the ground." After sermon we had a prayer-meeting—very dull and uninteresting. Brother Brown got discouraged and wanted to go home. After closing, the ministers seemed very much disheartened, except brother Hutchins, he holds on. O, may we yet have the blessing. I do not feel willing to give up yet, though I desire God to give me far more feeling than I now possess."

"January 15. Yesterday was a good day in our meeting, much better than our unbelieving fears had anticipated." "It appears that God is on Zion's side."

"January 17. This morning I do have courage and confidence to believe that God is with us and will bless us."

"January 18. "Bless the Lord, O my soul, and all that is within me bless his holy name." God gave us in our meeting yesterday, fresh encouragement to believe and to labor." "This is the Sabbath. O, may it be a resurrection day among us. My own soul has been somewhat comforted and humbled, but not enough. I pray God to humble me more and more."

"January 19. What reason to be thankful, God has heard and answered prayer for the mighty out-pouring of his spirit. Yesterday was a day of his power. "The right hand of the Lord was exalted, the right hand of the Lord did valiantly." Brother Brown was enabled to preach in demonstration of the spirit, and with power."

"January 20. This day I am thirty-one years old.—O, what a sinner I have been. May God help me to become a better man. God was with us in our meeting yesterday. O, my God, I thank thee for what thou hast done. O, make me more humble and devoted, and give me a praying spirit. Help me to be honest, fervent, and

O, help me to prevail. Bless my dear wife. O, revive her. Have mercy on her sister. Great God be pleased to make her a convert."

"January 21. Our meeting is still very solemn and interesting, though last evening it seemed to have come to a stand. A chill seemed to have come over the minds of the ministers. They could preach and pray well, but not with that holy warmth and effect which they had done. My own soul was most lean and barren of all.—My mind has been under a dark cloud these three days. I have had no fervor in prayer, no expansion of thought in speaking. My soul is shut up. What shall I do? O, my God, I cry to thee. I know I am a sinner. I deserve to be forever under the hidings of my face. I have grieved thee, by my sins, to retire from my soul. I have not striven against the pride of my heart as I ought. It has appeared in my prayers, in my exhortations, in my whole course of duty in this meeting. I have been selfish. I have wanted a great many to be converted and join the church, that our numbers might be greater—that our influence in town might compare better with that of other churches—that our name as a church might be more respected and honored. I have indeed endeavored to suppress these feelings. I know they are wrong. I despise and hate them, and at the same time love and cherish them. I covet still the applause of the congregation. My fickle heart, my vain conceit, still rise within me. I have made some efforts to subdue them, but they have not been effectual. I am still under the influence of these most detestable of all sins. O, that I might be humble. O Lord, my God, I make it a distinct, and most solemn prayer, that thou wilt fill me with humility."

"Evening. This has been a solemn day in our meeting. I have made my own case known to the church,

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and have desired their prayers that I might be sanctified anew. Brother Brown offered a very solemn and affecting prayer for this. O, my God, I pray thee hear and answer. Grant that I may be a new preacher and a new pastor to this people. Grant me a measure at least of thy Holy Spirit. I made this request of my brethren because I thought it *necessary*. I felt that I greatly needed the prayers of christians, and of the church. I made the request because I thought it might humble my pride to make my case known publicly. I made it also because I thought it might be one means of promoting what I have of late begun to seek for, viz: a far higher degree of consecration to God. And now I here record it as my fixed and most solemn determination, by the grace of God to live agreeably to the request I have publicly made, and to all I have expressed during this meeting."

January 23. This morning the presence of the Lord has seemed to be with us. Some who seemed not to have been sufficiently awakened are more deeply impressed, and will, I hope, find the Savior. Young converts appear strong in the Lord. They speak with unusual confidence in our meetings, seem tender, penitent and humble, and express unusually strong desires to be wholly devoted to God hereafter. I hope and trust that some others are yet to be brought into the kingdom, though the work of conviction does not seem to go on as it did. May the Lord bless us and help us to act agreeably to the great mercies we have received."

"January 24. Last evening the meeting was very solemn. Some persons came forward for prayer who had never been before. One man in particular who has been very hardened, intemperate, profane, and desperately opposed to protracted meetings. He seems now to have some sense of his condition. I fear it may not be effect-

ual and lasting; but God is able to change him into a humble penitent. O Lord, I pray thee have mercy on his soul. My own mind is not yet set free from sin and doubt and fear as I wish to have it. I am under a cloud of darkness, and feel unprepared for the duties I have to perform. I have just been thinking that God may have hid his face from me, on account of not having gone to one or two of my brethren, as I ought to have done, and endeavored to enlist them anew in the cause of God. O Lord, I pray thee forgive me this wrong. O give me access to those brethren, and do thou bring them back to duty."

The meeting still continued and prospered; his own progress presents about the usual detail of self-abasement, prayer, and occasional enjoyment. He says, "January 29. This morning I am almost sick in body. About the same state of mind that I have had for several days. Yesterday I was so incessantly engaged in visiting and in conversation, that I omitted secret prayer, except once or twice, and then I had only a moment. I know this is a dangerous way of living, besides being a violation of my new year's determination. O, my God, help me to delight in prayer, and to practice it more faithfully."

"February 2. Last evening our conference was very solemn. I do hope God is about to revive his work yet more and more. This morning I have to leave to attend a protracted meeting in Clinton. O, may the Lord carry on his work here while I am gone. I can hardly go and leave the work here, yet duty plainly calls. O Lord, I pray go with me, and help me to preach and pray, in the spirit and with thy power. Grant that great good may be done in Clinton."

February 12. Ten days have passed away since I have taken this paper in my hand. One week of the time I have been absent; the other days I have been so

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constantly engaged, that I have had no time for writing, I have too been so worn down and exhausted with the labor of the past month, that I have been disqualified for devotion. Some of these ten days have been pleasant to me. Others less so. My health is now better, and I mean to be more faithful. The work has gone on among us. It is however less interesting now than it has been. I find great comfort in visiting my people. Some are yet enquiring. May the Lord bless and save. O Heavenly Father, grant me thy spirit."

"February 19. This morning my mind is low. I am yet far indeed from having attained to that state of sanctification which I desire. I wish to be really given up and devoted to God my Savior. I long to be fitted to preach with saving effect to my hearers, but I fear my motives in this may not be altogether right. I may want to be a successful preacher for the name of it. To have it said often, that my church is very much prospered, and that I am a very humble, active, efficient minister. O how unworthy are such motives. How must God abhor them. They are virtually a desire that God would give to me the glory which is due only to his eternal, infinite son.—O, my God, I pray that such a sin may not be laid to my charge. I have not deliberately cherished such a spirit. Yet it may have been in my heart. O Lord, if thy all-searching heart and penetrating eye, has seen this sin in me, I pray thee help me to banish it from my soul. O Lord I confess to thee, that on this point I have great reason to fear and tremble. I pray thee, give me faith and perseverance to overcome all my sins and be fitted to serve thee. But I should enquire what motives and feelings are necessary that this desire to be a successful preacher, may be acceptable to God. 1st. I ought to pray to be made a successful preacher from a sincere desire to honor and serve Christ, and to fulfil his merciful designs.

2d. From a well-grounded, undoubting conviction that all which is revealed in the Bible concerning Christ is true. 3d. From a pure, disinterested, ardent desire to save my perishing fellow-men. That I may realize these considerations as I ought, I will try to make each one of them the subject of reflection and prayer. That I may avoid bad motives on this subject, I will endeavor 1st, To feel as indifferent as I can, toward anything which may be thought or said, either good or bad, about my sermons. 2d. I will try if possible to compose and preach them for God, and not for the people. I will preach to them, not for them. 3d. I will endeavor not to speak of my sermons if I can well avoid it. O Lord help me in all these things to be faithful to my word.—Amen."

"February 27. The two past days have been chiefly spent in pastoral calls. Have preached a lecture each evening. Had some liberty in speaking, but yet have not attained that skill, and readiness, and energy in preaching for which I am resolved to seek. I do earnestly hope the Lord may yet anoint my soul more fully to this great work. This day I shall devote chiefly to the preparation of my sermons for the Sabbath. O Lord, I pray thee to help me to serve thee in it. Amen."

March 1—Sabbath. This has been a good day to me, and I think to our church. In the forenoon, preached the funeral sermon of a little girl, aged about 15 years. She died in peace, and I trust sleeps in Jesus. At noon, baptized four persons—pleasant time at the water.* In the afternoon Elder J. Peck preached on the sufferings of

* This was not the first baptismal season during that revival. Several such entries have been passed because they will summarily be noticed in his letter of March 22. It was his custom to baptize on communion day. He had the privilege of a fine natural baptistry at convenient distance from his meeting-house, and had frequent and happy occasions to repair to it during his residence in that place.

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Christ. A most melting and heavenly sermon. After sermon we administered the Lord's supper. Pleasant time. At the close, engaged to raise this year \$100 for domestic missions. Pleasant conference in the evening."

Adverting to a season of heaviness, he says, "March 5. This morning, feel somewhat different. God seems not to have cast me off for my neglects. I am resolved to begin all my endeavors anew. I do this morning feel willing and determined to exert myself more than I have ever done for the good of my people. I mean henceforth to look upon this church and society as the field God has given me to cultivate for him. I mean to try to do all for God and not for myself, neither for my people as the great object, but for God, who I hope has called me (though entirely unworthy) into the gospel of his dear son. For him I ought to live and labor. From him are all my hopes, and to him I will endeavor to devote my days and my services. How solemn it is to ask the invisible, omniscient and heart searching Jehovah thus to guide and assist me! O may I be enabled to keep truth and covenant with God. I was reading this morning that nothing should be done 'through vain glory.' O what a necessary caution to me. I was reading too that Christ 'made himself of no reputation.' It was no part of his design to secure what we should call a *high reputation* among men. This with him was never a motive to even a single action. Could I thus feel and act, how much more holy and acceptable to God would my labors be. I desire to imitate my Savior in this beauty of his character."

"March 7. My mind and body have been for the two past days, in a very languid state. I have done next to nothing. Of course have enjoyed nothing. This afternoon have attended our weekly church conference. My soul did in some small degree take a new start. The

Lord I hope has not wholly left me. To-night I have to meet my Bible class. May the Lord make this one means of good among us."

"March 12. By almost incessant labor and fatigue I have become quite exhausted. I feel a languor and debility which I cannot throw off. I do not wish to attach too much importance to this, or to attribute to it any degree of religious indifference and languor which I ought not to. Yet I am certain it has a very unhappy influence upon my spiritual state. My former religious habits have been very inconstant and unsettled. My mind has never for a very long period of time, been under that *degree* of divine influence which I now desire. In consequence there is in my soul an acquired and strong tendency to declensions. Against this, O Lord, help me to watch and pray."

"March 13. This morning my mind has been somewhat encouraged. I do not feel as ardent in prayer and other duties as I have done at other times. But still I am resolved to endeavor to pursue my way and labor for more conformity to God." His "lights and shades" of feeling continue for several days much as we have already recorded. He says again, "March 19. Have this morning been somewhat refreshed in prayer, in reading the scriptures, and in reading some in the Memoir of Boardman. I do desire and intend to imitate his holy and impressive example. Especially his constant prayerfulness, his unreserved devotion to his Savior's will, and dependence on his grace; his ardent, constant desires to be useful; his assiduous endeavors to devise means and ways of usefulness; and his tireless perseverance in carrying his designs into execution. O Lord, I pray thee, assist me to walk in the steps of thy dear departed servant. Be pleased to endow my mind and heart with those gifts and graces which made him

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so eminently thy friend and willing servant. O, make me disinterestedly devoted to thyself, engaged for my people as he was, and as I should be. But I know that I ought to take no human character for my model. I know I ought to make the requirements of the Bible my rule, and Christ my example. O that I may be enabled to do this more fully than ever I have before."

"March 21. I have just finished reading the memoir of Boardman. I think the perusal has been of very great service to me. Dear precious, departed brother. Though I never saw him, I feel most ardently attached to him from the record of his virtues and labors which I thank God I have now perused. How delightful it will be to meet such men in heaven. It has occurred to me very forcibly, why should not I be as laborious, as intent on devising plans for the spiritual and everlasting good of my people as he was? Why should I not survey the whole range of my church and congregation, make myself familiar with their present state of mind and spiritual necessities, and devise the most wise and efficient means for their eternal salvation? Why should I not regard myself as a missionary sent from God to this people? Why should I not be as constant in prayer for them, as intent on studying means for their good, and as vigilant in all my labors in their behalf, as I should if this was really a heathen town and city, and I had been sent among them as a missionary; to live and labor and die for their salvation? All this is certainly necessary. It is all fairly and fully embraced in my obligations as a preacher and a pastor to this people. I cannot feel justified in aiming at, or attempting anything less than this. But O how far does such a design exceed all my former views. May the Lord help me seriously to consider this matter, and to pray much in reference to it.

I have been somewhat impressed by the thought, that

such a course of faithful labor performed really for God, will qualify me to enjoy the society of Boardman, & Brainerd, & Mills, and Judson in heaven. If I now possess the same spirit, if I do what God requires of me from the same motives, if I act for the same great end, and seek God from the same sanctifying influence on my soul, I shall become qualified to be their associates in heavenly joys and services forever. Blessed hope. But how much more should I be animated by the desire to imbibe the spirit and imitate the holy faithfulness of my Savior, and his sanctified Apostles. This will prepare me to enjoy heaven with *them*. O may I keep this ever in view, and make Christ my example in all things. Evening. Have had a very encouraging meeting this afternoon in our church. I was rejoiced to find that several of our members have been deeply exercised of late, and are praying with considerable assurance, that the holy spirit may not be withdrawn from us, and that other sinners may yet be converted. O may their prayers be heard in heaven, and soon answered among us."

"March 22. Sabbath. I feel this morning not all that peace and joy which I think I did one or two days ago; but I feel something of the same consciousness of acceptance with God through my ever blessed and most merciful Redeemer. This is an uncommonly tedious and stormy morning. I hardly expect to see any person at meeting. Yet I hope and pray that the Lord may be there and make it a pleasant day. Evening. Had not a very pleasant time at meeting to-day. Had scarcely any thing I could call access to God in prayer. I was somewhat low in health, and very hoarse; but there are other reasons which I may and ought to assign for it. The weather was so very inclement in the morning, that I expected few if any would go out to meeting. I felt quite relieved by the circumstance, thinking I should not

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have to preach. I was not very well prepared, having bestowed but little time and study on my sermons.-- When, therefore, I came to the house and found a goodly number assembled, I was disappointed, and having suffered my mind to get off from the idea of preaching, I found myself quite unprepared for it. I felt some guilty for my desire to omit preaching, before meeting, but more so afterwards; this probably was one reason why I was no more interested myself, or interesting to others. Another reason was this. I had not prayed for that special help from God, as I have done in other Sabbaths when I have enjoyed more of the presence of God in preaching. O may the Lord forgive me for these sins, and assist me never to repeat them. I was wrong, very wrong to feel as I did in desiring to be excused from preaching. It was wrong because 1st, it seems to be in direct transgression of the command which binds me to be "instant in season, and out of season." Had I acted up to the spirit of this command, I should have been as ready and as glad to have preached to half a dozen people to-day, as to preach at any other time. 2d, It was a feeling directly the reverse of what a preacher or a pastor ought to cherish. A preacher ought to be so much engaged in his work that he would long for opportunities to preach and not even wish to avoid one. A pastor ought so to love his flock and so intently to seek their good, that he will rejoice in every occasion he may enjoy of doing even a little, to promote their spiritual interests. 3d, To feel as I did was very wrong, because I am convinced, on reflection, that my reluctance to preach arose more from a fear that I should not appear well before the people with my hoarse and weak voice, and undigested sermons, than from any thought that God would be more honored by having no meeting, than he would by the devotions of a few. I ought to have

been ready and glad to think and pray and write, that I might enkindle a warmer flame of love in the hearts of only two or three persons who love our blessed Lord and Savior. Christ has promised, though he is exalted to heaven, and surrounded by myriads of holy men and angels, to come into the place where only "two or three" assemble in his name. How willing ought I to be then, to labor and pray with all my heart, for the spiritual benefit of only two or three of my flock. O how the kindness and care of the Great Shepherd puts me to the blush.

4th, But this was wrong, because the feeling was so evidently opposed to the providence of God. While I was making up my mind that only five or six would attend, God was collecting nearly a hundred. While I was unfitting my mind for preaching, God was collecting people to hear me, and the very best kind of hearers, persons who were willing to drive through the storm and mud three or four miles to hear the word. He was collecting his own dear people whom he bought with his own blood, and whose comfort here, and fitness for heaven he was desirous to promote by this very Sabbath meeting. I was therefore disqualifying myself for the very work he was preparing to my hand. This was nothing less than acting against God.

5th, How sinful the feeling for one who is in Christ's stead watching for souls, to be glad of a storm so that those precious souls cannot come up to the house of God to hear the word of their salvation. How must the God of salvation regard such a feeling in a minister! But I desire to confess these sins to thee, O Lord, and never to repeat them. I desire to seek for far more eminent qualifications for my office. I intend hereafter to take special pains to preach the precious word on stormy Sabbaths, for the few who attend at such times certainly deserve the special prayers and labors of their preacher & pastor. May I never forget this.

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This evening I have felt a little restoration of spirit to my Savior's love. The events of this day have taught me that my piety is yet very low. May the Lord help me to improve. Amen."

"March 23. That which more than any thing else has brought my heart to a confidence in "the record God hath given of his son," is the clear discovery I have had of the need of a mediator (in my own case at least) to reconcile the heart to God. I have no evidence that the Almighty Sovereign of the Universe will hold the least intercourse with me, or any other sinner on the subject of pardon and salvation. If he should condescend to do this, how could I appear before him? with my present ignorance and guiltiness and proneness to sin, I could not appear in his presence and plead my cause before him. Therefore I see and feel that I need a mediator to undertake for me, and bring about reconciliation between my soul and my God."

My dear sister:

Whitesboro', March 22, 1835.

God has been pleased once more to favor our church with what we usually call a "revival." I should think that nearly 40 persons have professed to have found hope in the Savior, during the winter. I have had the pleasure of baptizing 27, and four or five others expect to follow them in the same blessed way next Sabbath. We held a protracted meeting in January, which was the means most blessed of God for the conversion of sinners, though the work had commenced before the meeting opened, and has continued since its close. Good Mr. P. P. Brown was with us through the meeting. He was perhaps never more "filled with the spirit," or "enriched in all knowledge and utterance," than in that meeting. The Sabbath after the meeting opened, he seemed really like the "Angel of the Apocalypse, standing in the sun." "In thoughts that breathed, and words that burned," he

proclaimed the everlasting gospel, as it seemed, with the Holy Ghost sent down from heaven. During that day and evening, the anxious seats kept constantly filling up with weeping sinners and penitent backsliders. Some were made to rejoice in the God of their salvation, and with streaming eyes besought their friends to 'turn unto the Lord.' Many confessions of sins were made by old professors, and by men awakened to see how they had treated the High and Lofty One. I expect to see but few such Sabbaths. This perhaps is unbelief. But I do rejoice and thank God for what he has done. O praise the Lord with me, and let us exalt his name together." This season of refreshing has been a very great blessing to myself. During the summer, while you were here, and after, I was as desponding almost as Jonah, and had no liberty, and thought I did no good in preaching, either at home or abroad. I had sometimes almost determined to ask a dismissal and seek another field of labor. But I feel now entirely contented and willing to continue and toil here as long as it may seem promotive of the Divine glory or the salvation of my fellow creatures.

I was very much rejoiced in the visit we received from Elder Matteson, on his return from his western tour. He preached for me all day, and preached with a most searching effect upon the minds of christians. Please present my kind regards to him when you see him.

I have not much time to write this morning; so I will not quite fill up the sheet. Shall I not hear from you soon? Give my love to all the members of your family, and accept the assurance of continued affection from

Your brother,

A. L. COVELL.

Mrs. D. C. Brown.

"March 31. I have found some satisfaction this

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morning in reading in the book of Daniel. I have commenced reading this portion of scripture through. O, that I may discover and copy the excellencies of this great Prophet. His uncommon prayerfulness, simple and entire dependence on God, deserve my imitation. His decision and energy in the execution of this duty; his fearlessness before kings and mighty men; his firm, full and faithful declaration of the word of God to them, show me how I ought to preach and converse. May I be enabled in some degree to imitate this holy man."

Increased enjoyments and continued desires for greater attainments mark several succeeding pages.

"April 6. Yesterday I felt greatly unprepared for the duties of the day. My unpreparedness I am sure was the result in a great measure of a low and languid state of mind during the week. I had however made the determination to go forward in my duty and make the best improvement of the day in my power. Just as I was going to open the meeting in the morning, father Read, an esteemed friend and minister, came in and preached for me both parts of the day. I felt so relieved that I could hardly express my gratitude for the providence.— But it occurred to me afterwards, that my supposed gratitude for the favor God had been pleased to bestow upon me, was more the fruit of selfish gladness than of real love. May the spirit of all grace sanctify my soul and invigorate all my powers to love and serve God as I ought. May I have wisdom to profit by the events of every week, and of every Sabbath, and correct the errors of my heart and life as God reveals them to me."

Whitesboro', May 2, 1835.

My dear sister:—Your last letter was received three days since. I was prepared for the news it brought me, by a line from Elder Matteson, received two or three weeks before yours. It gives me very great joy to learn

that God has in great mercy appeared again to your view, as your Divinely glorious friend and Savior. How great his love towards us. How kind to seek after us—to watch over us in all our ways, and select the hour of our extremity, to show delivering grace, and magnify his perfections in our view. Verily, God is faithful by whom we are called into the fellowship of his son.—Having commenced a good work in us, he leaves it not, till it is carried forward to perfection. “O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.” Be assured, my gratitude to God for what he has done for you, shall be mingled with yours, and my earnest prayer shall be offered up to the Great Shepherd and Bishop of souls, that his effectual kindness and care may be the safety and solace of your future days.

* * * * *

We still have the hand of God upon us in repeated sicknesses. Mrs. Covell has not been out all winter.—Most of the time she has been confined to her room.

* * * * *

The state of religious feeling among us is not so encouraging as when I wrote you last, though there have been a few conversions since, and a good degree of union and prayerfulness still continues among our members.

Please remember me affectionately to Elder Matteson, when you see him. His visit here I shall not soon forget. More searching discourses have not been preached to our people at any time since the revival commenced than his were.

Give my love to all your family, and to all friends who ask after me. Let me hear again soon.

Your affectionate brother, A. L. COVELL.

Mrs. D. C. Brown.

The journal continued makes mention of these repeated sicknesses in his family, great variations of feel-

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"May 22. My dear companion has recently gone to her father's to spend two or three months. I shall be alone most of my time. O my God, may I be assisted to spend this time as I ought. Have just received a letter from brother Dean, who left us a year since on a mission to Burmah. God grant that he may be useful and bring many heathen to Christ. O my God, assist me in preparations for the Sabbath, and in its duties when it arrives."

May 24. On account of ill health, I have not been out to meeting. This has been a great disappointment to our people. Most of them went to other meetings or returned home. The rest held a prayer meeting. It has been a miserable day to me. Feeble and trembling in body, and languid in mind. My thoughts have been wandering, and I have been next to prayerless. O, may the Lord pardon me."

"May 25. To-day have been very weak, and have accomplished but little. Have had, I trust, some small degree of religious peace. Feel resolved with the help of God to be more devoted."

June 2. For the last seven days I have been in very low health. Have had excessive pain in my head, but the Lord has enabled me to pray more frequently, and I hope with more fervor than I have done for some time. I trust he has not left me entirely destitute of his spirit. Though infinitely unworthy, yet he has enabled me to enjoy a little of the comfort of his grace; for this I desire to praise his holy name. The crumbs that fall from the table of his love are much too good for such a wretch as I. I am sensible that I am yet a christian only in the lowest degree. My views of God, of Christ, and expectations of the heavenly world, are very far from being

such living, deep realities to me as I desire they may be. I think I can say from the heart that I do not aspire after anything in this world. If I had performed all my Savior's will concerning me, and was ready to depart and be with Christ, how gladly would I go. But I am constrained to admit, that this results more from dissatisfaction with this world, than from preparation for the next. More from weariness of myself than from love to God. O, how deceitful my heart still is. May the Lord help me to detect it. I feel a strong desire to become a better preacher. To preach more for God and the immediate good of men than I have done. Last week I was as I thought somewhat assisted in writing two sermons.— Brother Russ from Canada was here on the Sabbath, so that I did not preach at all. God has been very kind to me during my sickness. O, may I not forget his benefits."

"June 3. This has been to me a less favorable day than yesterday. My mind has been very low and feeble. I have not been able to write much in my sermon. I have tried to pray, but have derived but very little benefit. O, what a sluggish heart I have. When shall I be quickened to serve God as I ought? O Lord, I do most humbly pray thee, enable me to possess greater energy and to exercise it purely for thy glory."

"June 4. To-day have enjoyed as I trust a little of that peace of conscience which true religion affords.— Have visited a beloved brother in the ministry. A pleasant interview. Have attended meeting this evening.— Preached with some little liberty, and I hope with some good effect. But to my shame and sorrow I record it, that in prayer I was not as I ought to have been. In praying for delinquent professors, made use of language which reflected too severely upon them, and which could not have indicated a right spirit on my own part. O my God, I make the record of this confession to my own

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shame, and with prayer for thy forgiveness. O, may I—
a sinner so vile, so often off my guard, so seldom right—
may I find grace in thy sight. O God, I pray thee give
me a broken and a penitent heart for this, and for all my
sins.—Amen."

6th. To-day and yesterday have enjoyed I think a
degree of my Savior's presence. I have not yet attained
that nearness to God which I desire, but I see daily,
more of my defects, and by prayer find my soul benefitted
and improved."

"June 7—Sabbath. This has been a better Sabbath
to me than I have enjoyed before in a long time. I had
prayed more through the week for divine assistance in
preaching, and I hope I have in some measure enjoyed
it. Preached in the morning on the "enmity of the world
against God." O Lord, I do humbly pray thee to bless
the day to the good of some. This evening preached at
Oriskany, on the exaltation of Christ. Had the attention
of the people, though I had less energy of feeling, than
of freedom of thought and expression.

And now, O thou searcher of hearts, as this day is
past, and I am about to retire for rest, I do most humbly
ask thy pardon for all the sins which may have been in
my heart this day. Make me constantly humble and
holy, and help me I pray thee to do thy will."

"June 14. This afternoon we have had a good con-
ference. Several of the members were quite engaged.
In a part of the meeting I felt almost carried back to our
revival a few months since. God be praised for such a
meeting. O Lord, I praise and thank thy name that
thou hast done this for my brethren and sisters."

"June 18. This week have been more occupied with
things abroad, than in any week before in a long time.
Tuesday, attended the anniversary of our Foreign Mis-
sionary Society, at Augusta. Preached from Prov. iii,

9. 10. Had but a small assembly, though a very comfortable time in preaching. Our meeting was considerably interesting, and I hope has been the means of some good. Yesterday went to Oriskany. Attended a concert of sacred music in the Episcopalian Church, and delivered an address. Not a very interesting season. To-day have visited some, and this evening have been out to New Hartford to preach a lecture. Had a little liberty in preaching. To-night I do not feel that sense of the presence and goodness of God that I wish I did. O, may the Lord graciously assist me to grow in grace daily."

"June 25. Have commenced reading the memoir of Harlan Page. Have been deeply interested in it. How much more holy and active was he than I have ever been. I desire to imitate his bright example. Have felt of late the necessity of being more active among both saints and sinners. O, when shall I become what I desire to be?"

"26. Have found to-day sensible benefit in prayer.— In the morning found my mind led to a passage on which I mean to prepare two sermons. During the forenoon was assisted in writing one of them. This afternoon have visited three families, all professors of religion whom I saw. Since returning have found some comfort in secret prayer. How infinitely gracious and mysteriously condescending is God to hear such a sinner's petitions.

"29. Monday morning. Resolved on rising this morning, to devote this day mainly to self-examination, confession and prayer before God. I have read over my journal. I find that my religious character has been very defective. I feel humbled by the review. I have tried to recollect my past life, and I see all along how perverse my heart has been. In childhood and youth before I was enlightened from above, I was a very great and guilty sinner. I cannot but wonder at the mercy that

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induced my gracious God and Savior to seek after me by his holy spirit, and call me to know his will and receive his salvation."

Some pages which immediately follow have been transcribed in the former part of the Memoir. He next says:

"In about six months after my baptism, I commenced preaching; and in three years was ordained pastor of the church where I first began. I was married near the same time, and in less than a year removed to another place. I do not know that by this part of my ministry more than a very few souls were brought to Christ. There was a revival in the church during the time, and thirty or forty were hopefully converted; but the revival commenced while I was absent, and I was constrained to ascribe its progress to other means than my labors. In reviewing this part of my life, I find again very great reason for repentance. It is four years last November since I came to Madison, where I continued three months, and then came to this place. For about one year I felt that I was almost useless in the ministry. Nothing seemed to prosper except that the church were united, and the congregation somewhat enlarged. In the winter (1831) we held a protracted meeting. I had felt, for some time before, the need of being revived, and saw it to be imperiously needed in the church and among the unconverted. In the meeting I was brought to see and deeply feel my need of being pardoned anew. I resolved by the assistance of God to begin my life anew. I found relief in prayer. I enjoyed that sweet serenity and peace of mind which I think nothing but a sense of God's pardoning love can bestow. We enjoyed a precious season. Fifty-nine were added to us that year by baptism, and forty-four by letter. I think I have never entirely lost the influence of that revival in my own heart. I think I can

say I have had a more enlarged view of my obligations and responsibilities as a minister, and have been more ready to meet them. But this is saying, alas, but very little.

A year from that time there was again some interest in the congregation, though only a few conversions. But the year following, God was pleased to appear for us in still greater power and love. The church was universally roused up. Forty-six persons were baptized, some backsliders reclaimed, and a goodly number joined by letter, making seventy or eighty in all. In that revival I was brought to engage with more earnestness in my ministry, and with more decided aims to glorify God than ever I had done before. But during the summer I very much declined in zeal and activity. During the fall I endeavored to reflect and pray more than I had done, but still I felt that my soul was very barren of the fruits of holiness, and that my ministry was unblest. This led me to determine on far more active and persevering means for my spiritual improvement. At this time, December 1st, I commenced keeping this record of my life. I did it with a sincere desire that God would make it the means of great good to me. I determined that I would make an earnest and continued effort to become really holy and devoted to God. From the perusal of my journal, I see that I have often wavered in my resolution and faltered in my course. I have committed many errors, have failed greatly in my duties, and of keeping the vows I have made. But God has been pleased in infinite mercy, not wholly to withdraw his spirit from me. He has given me, I trust, some access to himself in prayer, and some seasons of sacred enjoyment.

In March last, I trust God was pleased to manifest to my soul, a sweet sense of his pardoning mercy. I did rejoice in him as my Savior. I felt that my trust was in

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him, and that in amazing condescension and love he owned me as his child. That joyful consciousness of pardon continued with me for some time. But in a measure I lost it again. For a considerable time past I have enjoyed seasons of prayer, and have been enabled to be far more constant and earnest in all my endeavors than before, yet I have not that *assurance* of acceptance with God which for a time I enjoyed a few months since. That this joy of salvation may be restored to me, I have set apart this, as a day of self-examination and prayer, and I do feel to bless God that he has enabled me so to do. While endeavoring to confess my sins to him, and beg his forgiveness, I have felt some tenderness and penitence of heart before him. He has as I trust once more appeared for me and has made me in some degree to rejoice in his pardoning mercy. I here raise my Ebenezer, and with gratitude say, "Hitherto the Lord hath helped me." To the praise of the glory of his grace wherein I trust he has made me accepted in the Beloved, I here record myself the chief of sinners, saved by the infinite power and grace of my Lord and Savior Jesus Christ."

This interesting and protracted exercise is continued something more than two pages farther; but we pass to

"July 1st. This morning, enjoyed a sweet season in prayer. Felt that God was near and very gracious. Was enabled to rejoice in him as my Savior. O, may I not be deceived. Christ has appeared to me this morning as great and glorious in his character. I have been led by this view of him to adore him as Immanuel—God with us. May he appear yet far more glorious and lovely to my soul. I have long been troubled with doubts concerning Christ. I have desired far greater evidence that Jesus of Nazareth did live and die on the earth as the Bible declares—that he is the Son of God, and is now in

heaven an intercessor for all those who believe in him, I have wanted evidence of this, as clear and as forcible to my mind as I have of the existence of God.* But I have been led to see, that my doubts arose from a bad state of heart, rather than from any want of evidence that the Lord Jesus is the Savior of the world. I have found that prayer does more good than speculation.† As I endeavor to draw near to God in the character of a poor, lost sinner, I feel the need of a Savior, and sometimes rejoice that there is an intercessor with the Father to whom I can commit my cause, and from whom I hope for eternal life. I do in my soul bless God that in Christ there is hope for the chief of sinners. By his grace I am resolved to seek him with my whole heart, and be enabled to devote my life without any reserve to his service.”

“July 4. To-day have enjoyed some access to God in prayer. Have finished reading of the memoir of Harlan Page. Think it has been much blessed to me. Have to-day attended and prayed at the celebration of our Na-

*“Let not your heart be troubled, ye believe in God, believe also in me.” To those who reflect and reason as rational beings, is there not as much evidence to believe in God the Redeemer, as in God the Creator? As the maker of the body, he hath adapted us to the world in which we are placed; not only the primary necessities, but all our incidental wants are amply provided for. And will He who is also “the father of our spirits” be more thoughtfully kind for the temple than for the spirit which inhabits it? Shall God take care for the body and not for the soul? Preposterous, unrational thought! Could he be considered “a faithful Creator,” had he not provided us ample remedy for the diseases of the soul, as for the diseases of the body? Surely not. Then our only solicitude is to ascertain that provision. Is it not manifest “the record God hath given of his Son,” shows us the very provision we need? Then seeing we have a high Priest who can be touched with a feeling of our infirmities, let us come boldly unto the throne of grace, and find grace to help in time of need.”

COMPILER.

†“Then shall they know, when they follow on to know the Lord. His going is prepared as the morning”—that is, with increasing light. “If any man will do his will, he shall know of the doctrine whether it be true.”

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nonal Independence. Had no access to God in prayer. It was all a form. I am sick of these celebrations. I believe their moral influence is very bad. Hope never to attend another. This afternoon have had a very good covenant meeting. More than a common number were present. More feeling and activity in the church than I expected. God be praised for this. One woman who has for some time cherished a hope, related her experience to-day to be baptized to-morrow. O may God be praised for this, and may many others yet be made willing by his power."

"July 5. Sabbath." The amount of the first part of this entry is, a good day. Liberty in preaching. Baptism at noon. Solemn season at communion. A branch of his church was located in the factory village of Oriskany, three miles west of Whitesborough, and, if I recollect aright, he held a five o'clock lecture there once a month on the Sabbath. Of this day he says, "At five o'clock preached a lecture at Oriskany. A still and solemn meeting. Went home with a brother I had not visited before in a long time. A good visit. Monday, visited thirteen families and a number of young people in the factories. Had a good monthly concert in the evening."

7th. Continued his family visiting and preached in the evening.

8th. Wrote letters and read some. "A languid day in body and mind."

We insert one of the letters:

Whitesboro', July 8, 1835.

My dear sister:—Yours which I have been for some time expecting, I have to-day received, and as I have to-day a little leisure, I will give you an immediate reply. I do very much rejoice that God has once more set your feet upon the foundation laid in Zion, and put a new

song into your mouth. I have endeavored to pour out my heart in gratitude for what God has done for you, and in supplication for his mercy to remain with you, to keep and bless you ever more. I have before seen a letter from Elder Peck, in which he gave an account of the covenant meeting in Shaftsbury, and of your being present. What an infinite mercy it is, that God does not cast us off when we wander from him, but is ever ready to receive and forgive us when we become truly penitent. I have thought much of this of late, and trust I have in some degree rejoiced in the forgiving love of my heavenly Father. Nothing can so enliven and melt my heart, as the pardoning mercy of God, freely bestowed through the Lord Jesus Christ.

* * * *

I am glad to hear you have a Sabbath school. It may be a great blessing. Is Elvira a teacher? Does she yet love the Savior? I think a *great deal* of prayer is requisite to render a S. S. a means of conversion.—Conversation of teachers with their scholars, in the week, and *when alone*, is very important. How often may the mind of a child be tenderly impressed, and their confidence secured, by kind and free conversation and solemn prayer with them, when the recitation of their lesson would affect them very little. I do think the Holy Spirit blesses direct, kind and faithful addresses to the consciences of young and old, as the means of their conversion, *more frequently* than he does any other means employed. Did every christian not only shine as a bright and holy example of piety among men, but really endeavor to persuade and beseech them in Christ's stead to be reconciled to God, there would more frequently be joy in heaven over sinners that repent. What can be meant by the kingdom of heaven being like the leaven hid in the meal, and by its *constant* fermentation attracting to itself, and identifying with itself, every surround-

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ing particle till the whole lump is leavened? Does it not mean that the church should be *INCESSANTLY ACTING* for the eternal salvation of men? That every member should win souls to Christ? Should be a portion of the leaven to attract the surrounding particles till all become leavened? May you, my dear sister, be the means, under God, of opening to your family and to others the saving knowledge of the Lord Jesus.

My health has been miserable for six weeks past. I have had the same weakness at the lungs that I had last year. I am now better. *I know* the climate does not agree with me here, and expect finally to be obliged to leave, though I shall do so with deep regret, as my heart is much attached to this people. But I mean to say, the will of the Lord be done. I shall not leave at present. I have not mentioned it at all except to my relatives. Let us pray for each other.

Your affectionate brother,

A. L. COVELL.

P. S. Cousin Lemuel Covell is ordained Pastor of the church in Athens, below Albany. In the last Magazine, is the following notice: "Mr. Lorenzo O. Covell ordained pastor of the Baptist Church in West Boylston, June 3." Do you know any thing about him?

Journal resumed.

"9th. Attended a concert in a neighboring church. Came home very tired."

10th. A humble fervent supplication. Choice of a text. Prayer for assistance in writing and speaking from it, and a desire for God to accompany it with his blessing. Various and interesting exercises for several successive pages, very similar to many already recorded.

"July 20. Yesterday in the morning Rev. Mr. Hoby, from Birmingham, England, preached an interesting sermon to our congregation. I do hope some good im-

pressions were made on the minds of the people. In the afternoon I preached in the Presbyterian Church in this village. Not a very good time to me. Preached again at 5 o'clock. A good time—solemn meeting. Spent the night with one of the brethren whom I had not seen before in a long time. To-day have visited five families, do not know that much good has been done. Apathy is settling upon the minds of christians generally, apparently there is but very little prayer. Sinners too are getting stupid. Worse than all else, my own heart is much too cold. O Lord, I pray thee, revive thy work, and let it begin with me."

"24. To-day visited a few families where I had not been in a long time. Some part of the time I have spent very pleasantly. Hope some good has been done to one or two christians who had been for some time in the dark. O Lord, I pray thee bring them in o the light. Conversed with two unconverted sinners to-day. Both appeared a little tender, but not all decided to ask for mercy *now*. Conversed with one sick woman whose husband is a universalist, and who appeared very unwilling that any one should converse with his wife. Poor man, when he shall meet God in judgment, he may regret his opposition to the truth."

"25. To-day have been in a very low and languid state of feeling. Found some enjoyment in reading in the Bible, and in Bunyan's Holy War."

"Sabbath morning, July 26. Feel weak and faint in body, and have not much energy of mind. O Lord, I humbly pray thee, assist me this day. Enable me to glorify thee in all I do. Bless thy people; make thy word a blessing to them. Quicken us all according to thy word."

"27. To-day have been constantly engaged in making family visits. Conversed with many christians.

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Some appeared glad of such an interview. Others were less interested in religion than I want to see them.—Some were in affliction. It was a great privilege to them to have prayer offered in their behalf. This evening we held a christian conference, to find out the spiritual state of our members. A very full attendance. Many seem strong in the Lord and are progressing in the faith.—Others seem to be ready to learn the ways of the Lord. O may they be recovered and kept from the snare of satan. This has been a good meeting.”

“29. O how many things there are in this world to becloud the mind, depress the faith, and chill the ardor of God’s people; but with me, the worst of all the evils I suffer is, a heart so easily drawn away from my Savior. Yet I do not despair of mercy, nor intend to leave the path of obedience. Though greatly ashamed and condemned for my departures from God, yet I desire to renew my walk with him and by his grace endeavor to be more truly devoted and faithful. This morning have commenced a sermon on inconsiderate and heartless promises to God, from the parable of the two sons, Matt. xxi, 28, 30. Help me, O Lord, to preach to myself and reduce my doctrine to practice. Heavenly Father, I also fear that too many of my christian brethren, whom I love in the truth, have broken many of the solemn promises they have made, to labor in thy vineyard. I desire to say something from thy word, which will be the means of quickening them to a more decided and hearty engagement in thy service. I pray thee, merciful God, assist me by thy Holy spirit to prepare and deliver this sermon in such a manner as will do good.”

“31. This morning feel greatly depressed in body, and languid in mind. Have found some relief in prayer. I thank God for that. Blessed be his holy name that he

will and does hear the cry of such a poor and miserable sinner as I am."

August 1. In meditation upon my present condition, in prayer to God, and in endeavoring to renew my resolutions to love and serve him, I have found some comfort and hope this morning. In reading Pilgrim's Progress was instructed, admonished and encouraged."

2. "Sabbath morning. Uncommonly clear and pleasant. How glorious do all the works of God appear. With what joy and gladness should his saints go up to his courts and worship. O, Lord of Hosts how excellent is thy name in all the earth. Thou hast set thy glory above the heavens. O Lord, I desire to praise and worship thee this day for all thy works of power and love, and for all thy kind providences. Thou art infinitely great and good; and thy tender mercies are over all thy works.—O help me to praise thee with uprightness of heart."

"August 9. Sabbath morning. O God, I thank thee for this day—for health and reason—for thy blessed word—for time to pray—and for all I enjoy. Evening. Have not had a pleasant Sabbath. Felt greatly embarrassed in preaching. Was very much depressed after meeting. At five o'clock attended conference. Only a few present; still we had quite a good season. My heart was a little revived by hearing the brethren pray and exhort; but how far I am from the true enjoyment of God. My soul is under a dark and heavy cloud. I have wandered away from God. I have 'left my guide, and lost my way.' 'O, that I knew where I might find him! I would approach even to his seat. I would order my cause before him. I would fill my mouth with arguments. I try to pray, but do not find relief.'

'10. This morning my soul is still in darkness and trouble. I have not that peace of mind I desire. Leave home on a journey to-day. May God protect me and help me in all places to act like a christian.'

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He went north to visit friends and attend Mrs. Covell on her return home.

"September 13. For one month I have been absent from the people of my charge. This is the first Sabbath since my return. It was my desire to return to them in the fulness of the blessing of the gospel of peace. But, alas, I am the same unprofitable servant that ever I have been. I greatly fear that I have been more desirous to be the *means* of awakening sinners, than I have that sinners should be awakened and saved. It seems to me this is impossible, yet I fear this has been the real state of my heart in this matter. O, how vile my selfish heart appears. How infinitely abhorrent and loathsome must it appear to the Holy One. "Self-seeking" is one of my besetting sins. I see it, feel ashamed of it, strive against it; but still it remains within me. O, that I might be delivered from it."

"14. This morning have had some comfort in reading the Bible and in prayer."

"22. To-day have visited the sick and spent my time in domestic concerns."

"25. Am engaged and perplexed in making arrangements for house-keeping."

"November 1. Had to-day a little enjoyment in secret prayer. In the morning had not much liberty in preaching from the words, "thy kingdom come." At noon baptized one willing, humble convert. I bless God that the poor of this world are pressing into the kingdom of God. O, that many may yet come."

"November 12. To-day received a visit from brother Ide, late pastor of the first Baptist church in the city of Albany. He came to bear to me the invitation of the church to visit them, and settle with them as their pastor, should we be mutually satisfied. It is wholly unexpected to me. It has greatly agitated my mind. I try

to pray and deliberate seriously upon it, but gain very little advantage. This evening have attended a lecture. Had some liberty in trying to preach Christ to the few who came in."

"13. My thoughts are constantly occupied with the prospect of changing my pastoral relations. For a long time I have been deliberating and trying to pray upon this subject, without knowing or expecting that any other field of labor would be opened to me. Nor had I any unwillingness to continue to labor here if it appeared to be the will of God that I should. There were serious considerations which made me think it would not be my duty to remain here much longer. One of these considerations is, the health of my dear companion. The climate is evidently unfavorable to her. Repeated and severe attacks of sickness have already done much to waste the strength of her constitution. Not only her physicians, but my own warm friends who are anxious for me to continue here, agree with me in this, and think she would be far more healthy in a climate less humid. This has occasioned very great anxiety to us both, and has often urged us to the mercy-seat to ask counsel of God.

Another reason why I have thought it might be my duty to enter another field of labor, should another be presented is, that more pastoral labor is really needed here, than I am able to perform. Our church and congregation are scattered over a wide territory. They are never all at meeting on the Sabbath. They therefore strongly solicit, and really need frequent lectures and other meetings during the week. For two years past, I have attended meetings often, *every* evening in the week, and seldom less than three or four. This, with attending funerals, and meetings abroad, pastoral visits and my own domestic cares, more than engrosses my whole time,

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and requires a greater amount of effort than I am able to make. Besides this, this weekly aggregate of labor leaves me very little time for reading and reflection, nor enough to prepare properly for the Sabbath. Having been engaged in this round of labor for nearly five years, I have thought it might be right for me to leave it to some other person more competent to perform it. I find, too, that my own health is like to fail under my present course of duty. I have already determined to omit much of what I have been accustomed to perform, even if I remain here. These, with some other reasons, have led me for some time past to conclude, that if in the providence of God, another field of labor should be opened for me, it might be my duty to accept it. Yet I can not say that I have been really determined on this. There are reasons on the other hand which greatly incline me to remain where I am.

In the first place I have, so far as I know, the confidence of the church and people. They seem greatly attached to me as their minister, and are unusually kind to me. I have received many favors from them, and would gladly make any exertion in my power to do them good. I have more confidence in going on with my labor here, and better know how to proceed, than I should among strangers. On the whole, I am resolved to leave it all to the determination of divine Providence. I am resolved to be more prayerful, and to become better qualified to do the will of God, whatever it may be."

"18. O Lord, I pray thee behold me in my present condition. In great compassion to me, as the chief of sinners, I pray thee set my soul at liberty from all I hate and fear, and prepare me fully for all that is before me."

"19. Feel more composure of mind this morning.—Have a little more freedom in prayer. God, I hope, and I can almost say I believe, will order my steps aright.—

He has hitherto opened my way before me, by means that I could not have foreseen or devised, and in a manner far more favorable to my happiness than I could have expected. O how great has been his mercy."

"22.—Sabbath. In the morning had more than usual liberty and enjoyment in preaching. Had the attention of the people, and hope some good impressions were made. At noon found one young lady had recently found peace in the Savior. I do feel to praise God at the sight of one more convert, one more immortal being saved from eternal woe. In the afternoon had much less liberty in preaching, yet the assembly was still and solemn, and I hope the opportunity was not entirely lost.— This evening we have had a prayer-meeting and conference. A pleasant and encouraging meeting. Some of the members were unusually engaged in prayer. I do think the members of our church are becoming more prayerful, and that their prayers will avail. I hope the good spirit of God may continue with them."

"23. Have not felt all that peace and calmness to-day as some days before, yet I hope and pray that the Lord will not leave me. Am willing God should decide the case of my going to Albany, just as will be for his own glory."

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CHAPTER V.

History still continued mostly by journal.

"Therefore came I unto you without gainsaying, as soon as I was sent for."—*St. Paul.*

"25. This morning the dark cloud which hung over my soul yesterday, is beginning to remove. God seems willing to keep me from plunging into deeper darkness. Blessed be his holy name. To-day I am to leave home for Albany. I leave with much anxiety for my dear wife and little one whom I leave behind, and for the circumstances which are before me. I have many fears and some hopes concerning the future. I try to commit all to God. I think I can say—I desire his will may be done. I have some faith to believe that he will guide my way aright, and that if I do honestly and prayerfully confide in him, he will order my course so that his own cause will be advanced, and my best interests secured.

O God my heavenly Father, I do humbly pray thee to bless my family while I am absent. May thy presence be with them. May no ill befall them. May their wants be all supplied. Help my dear companion to trust in thee, to rejoice in thee, and to wait patiently for thy holy will. O protect my little daughter, and rear her up to serve thee when we are dead. O Lord I pray thee be with me. Assist me in reflection and in prayer.—Help me to watch against all temptation, and to live near to thee. Give me, O give me thy spirit when I preach thy word. May some good be done. Bless thy people here, continue a praying spirit among them. May thy work once more revive here. May souls be converted,

thy church be strengthened and great good be done before this winter shall close.'

'Nov. 28. Albany, Saturday evening. By the good providence of God I arrived here on Thursday evening. Had a very cold, tedious journey, but God has supported me through it. I am now quite rested in body, tho' far from being at rest in mind. How foolish and vain have been both my fears and my hopes. O Lord I pray thee to be with me to deliver me from my sins and to qualify me for thy holy will. I can do nothing without thy presence to-morrow. O that I might enjoy thy love. O that I might rise completely and forever above the fear of men, and all desire for their applause. Gracious Saviour, I pray for grace to love thee and serve thee as I ought. O give me thy spirit to-morrow. Amen.'

'29. Sabbath. This day to which for two weeks I have been looking forward, has at length arrived and is nearly past. I have been enabled to preach twice. In the morning I was somewhat embarrassed, and did not have so much expansion of mind and freedom of utterance, as I could desire, yet I was not left wholly in the dark. I was enabled to go through with my sermon with a common degree of order and interest. The attention of the audience was continued till the last, and I hope the impression made by the discourse was good. Tho' I did not perceive that it was at all deep or unusual.

This afternoon I had in prayer a little more consciousness of the presence of God, and was permitted to supplicate his throne with more confidence and joy. His presence as I thought shone a little upon my heart. In preaching I had a clearer recollection of my sermon, and much more free and forcible utterance than in the morning. I had not a warm flow of christian feeling, but I had a ready flow of ideas and words. On the whole I am afraid I had too much liberty. Should I continue to preach here, I fear I should not be able to answer the ex-

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pectation which this sermon may have raised, but yet I am in the hands of the Lord, and he can do with me just as he sees fit. Perhaps after all I have not made much impression on the minds of the people. They may think so lightly of me, as not to say even a word to me about settling here. If so I shall have no trouble about it. I shall return to my beloved flock in Whitesboro', and strive with all the power I have to do good among them. May the Lord guide my steps just as he would have me go.

Night—Have just returned from lecture this evening—had not much liberty in speaking. Found my preaching to-day had considerable effect on the members of the church. Some of the young converts were much stirred in their minds. I had no hope in the morning that my preaching would make as much impression as I find it has. O, that God would make his word his own power in the salvation of some poor sinner. One woman this evening was said to be deeply affected and left the house in tears. O, that the Holy spirit may follow her, and that she may be brought to Jesus. I am now about to retire, and O, that I may find forgiveness at the hand of my God for every thing wrong I have said, or done, or cherished in my heart to-day. My gracious Savior, I fall at thy feet. I confess my unworthiness and vileness in thy sight. I pray through thine infinite mercy to be forgiven and sanctified. O, may thy spirit be with me in the future and strengthen me in my duty."

"Dec. 6. Sabbath. This morning was greatly oppressed with criminal anxiety about meeting the expectation of the people. Felt desolate in my soul, as though the divine spirit had withdrawn, yet I was not left entirely alone. I was enabled to go through my discourse with tolerable accuracy, and to hold the attention of the assembly to the last. In the afternoon I preached a short sermon before communion. Had much more liberty than

in the morning. People more attentive—solemn season at communion. In the evening had still greater freedom—much more effect produced in the assembly. Came home feeling better than in the morning. Find the people are about to give me a call to settle with them.”

“7—Monday. Some degree of peace in my early prayer this morning. Have been through the day rather dull and dark in my mind. Am much exercised in my mind about coming to Albany. The way seems opening. I try to pray the Lord to direct, and not send me here without his blessing. I can see that I have gained more favor and done more good, by trying to be prayerful and spiritual, than by everything else. I am therefore resolved to pray more and more.”

“Whitesboro’, Dec. 13. Since my return from Albany (the 9th inst.) I have found no time to enter any record of the great goodness of God towards my family and myself while I have been absent. God has been very merciful to us all. He has been kind to my dear wife, so that though confined to her house, she has not been taken more ill, nor experienced any untoward circumstance during my absence. My little daughter has been well too, and every thing in my family has prospered. Bless the Lord, O my soul. My own health too has been preserved. God has also granted me the enjoyment of his presence at times, so that I have had some pleasant hours even when alone. He has granted me some degree of assistance in preaching his word in Albany. I have not been wholly forsaken nor left to stand alone. God has been more gracious to me than I expected he would be, but on my own part I have been often remiss in faithfulness. He has given me favor in the eyes of the people in Albany, so that they have without one dissenting voice, invited me to settle with them as their pastor. My intercourse with them has

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been not only pleasant, but such as seems to indicate the pleasure of God in my removal among them. I have arrived fully to the conclusion that it is my duty to go. Since my return I have received a dismissal from this dear people, and have written to the brethren in Albany my acceptance of their call. After two sabbaths more, I hope to be ready to return to them with my family, and begin my labors there.

My earnest prayer is, that the Lord may cause my removal from this people to be only a necessary preparation for the introduction into this field of labor, of one of his more faithful and devoted servants, and that my entrance into the field opened to me at Albany, may also be a blessing to them. Had more than usual freedom in preaching to-day, both of thought and utterance. In the morning spoke from this passage—"All things shall work together for good, to those that love God, and are the called according to his purpose." In the afternoon preached the funeral sermon of brother C. Balis from 2d Cor. v, 2, 8. A very encouraging prayer meeting this evening. Two persons were deeply impressed and desired prayers."

In the entry of the following Saturday, he complains of not having spent the week with appropriate zeal and devotedness, fears he has had wrong motives in desiring "to preach *good* sermons" for his "last ones," and prays for needful grace.

"Dec. 26. Another week of care, anxiety and distraction has fled. O that it had been a week of devotion and prayer. I am to-night as destitute of any preparation for the duties of the Sabbath, as I was last Saturday night,—and yet it is the last day I shall spend with this dear people in a long time. O that I could speak to them from a full and a holy heart. As it is, I will try to cast myself on the Lord, and do the best I can. O that I may

not be left wholly without the presence of my master."

"27. This has not been a very pleasant and profitable sabbath to me. In the morning preached from Phill. i, 27, "Only let your conversation be as becometh the gospel of Christ; that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." Had but very little freedom either of thought or utterance; yet on a few points, I was enabled to speak with a degree of clearness and force, and some effect was evidently produced on the minds of many.

In the afternoon preached from Heb. xiii, 17; [whole verse is transcribed;] "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief." Last part of the verse. Had much greater readiness in speaking, than in the morning. Considerable emotion was manifest in the assembly, and I hope some good impressions were made. But O how solemn the thought, that I must leave this dear assembly for eternity. O may I find pardon with my God for every defect and every fault of my ministry while among them. This evening we have had a very pleasant conference and prayer-meeting. Some of the members were very much engaged. One person was present, who has recently as she thinks, found peace in believing. One young man related his experience to me after meeting, and thinks he shall soon make a public profession of religion. May the Lord preserve him from evil, and make him a humble, bold and useful member of his church. One young lady was under very deep awakening, and I hope may soon find rest in Jesus.

On the whole, things appear quite encouraging in this congregation, and I do hope the Lord may still be with

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and bless them. My soul shall never cease to pray for their prosperity.

"Dec. 30. To-day, after a very fatiguing journey, we find ourselves safely arrived in the city of Albany. We are very cordially received by our friends. This evening, at the usual weekly lecture, I addressed the people from Romans i, 11, 12; "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith of both you and me."

"31. To-day have been much engaged in getting our things regulated, doing errands and receiving calls. But little time for reflection or prayer. O, may God make me humble and fit me for all his will concerning me in this place. I find much here that needs to be done."

"Jan. 1, 1836. In this city, New-year's day is devoted to receiving and making calls. In compliance with custom I have spent the day in calling on my people. Have had no time for religious conversation, except in one or two instances. Have been enabled to preserve some small degree of devotional feeling; but I have not taken the time for reflection on the past year, and for deliberation on the prospects of the present, that I desired and still intend to do. O, may the Lord assist me rightly to review the past, and suitably to prepare for the future. We have this evening a covenant meeting preparatory to communion. May I go prepared to act in the fear of that God before whom I must soon stand in judgment. Night. Have just returned from our covenant meeting. A very good degree of christian feeling seems to prevail in the church. May the Lord greatly increase it. My own heart has been, I hope, slightly touched by a heavenly influence."

"2. Saturday. Not much enjoyment to-day, nor much enlargement of mind in preparing to preach. Am in a

backslidden state. May the Lord have mercy on me and revive me."

"3. Sabbath. This morning preached from 1 Cor. ii, 2: "For I determined not to know any thing among you, save Jesus Christ and him crucified." Had some liberty in speaking, though not much enjoyment. Good attention was given to the word, and I hope some good effects may follow. In the afternoon Deacon Wasson in behalf of the church gave to me the right hand of fellowship as a member, and as a pastor of the church. After this, I gave the same token of love to six others who have been received by letter. A solemn season. Proceeded to administer the Lord's supper. Solemn time at communion. In the evening our lecture room was crowded to overflowing. Many had to be seated in the gallery, which joins the lecture room. I addressed the people from Ps. ii, 11: "For thy name's sake, O Lord, pardon mine iniquity; for it is great."

"4. This day (the first Monday in January) has been set apart as a day of humiliation, fasting and prayer for the conversion of the world. Prayer meeting was well attended in the lecture room at 6 o'clock, A. M. Though I was not present, yet I rejoiced to hear from brethren who were, that it was a season of deep and solemn interest. At 9 o'clock, meeting commenced again. Many fervent prayers were offered up. Many confessions were made, and more deep and earnest feeling was expressed, than I have witnessed in any previous meeting of this church. O, may God cause these waters of the sanctuary to break forth and flow on, in a deep broad stream of salvation. It does seem to me that God has a blessing for this people, and that we shall soon receive it. O, may we be prepared to receive and improve it.

Have just returned from our afternoon prayer meeting. It still continues solemn and interesting. God seems to

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be near, and ready to bless. He seems to be leading his flock on to new labors and new triumphs.

Evening. Our fast has finally closed. Our meeting this evening has been solemn. Certainly this has been a profitable day. God grant it may be followed by many good results."

"5. One year ago this morning, I made five resolutions for the year to come, but on a review I perceive that none of them have been fully kept. For this I mourn,—for this I ask pardon of God. From reflection on the past, and contemplation on the future, I have, as I hope, in the fear of God, adopted the following resolutions for the year to come.

1st. I will by the help of God observe more faithfully the resolutions of last year.

2d. I will by the help of God so seek for his approbation and presence in *all* I do, that I may *daily* enjoy his presence, and that I may not be left to preach on *any* occasion, without his assistance and blessing. I know this embraces much. I know it is taking higher ground than ever I have before. I know that I shall be liable to come very far short of keeping it as I ought. But yet I know that it is no more than I ought to do, no more than ought to be expected of me. I know I ought to take much higher ground in personal holiness than I have ever yet done. My duty to God, to his church, and to the world, my present and future happiness all demand it. I do mean therefore, to adopt the resolution in good faith, and use my utmost endeavors to live agreeably.—And now, O Lord, my God, though I am the same frail and sinful creature that I have ever been, I pray thee give me resolution and energy, and decision to keep this vow. O grant me thy presence and the joys of thy salvation *every* day.

3d. I am resolved to make more endeavors for the

salvation of individuals than ever I have done. And now, O my God, I pray thee give me strength to perform these duties, and bless me in them for my Savior's sake. Amen."

"6. This evening had rather more than usual liberty in my weekly lecture. Had the attention of the people. Hope some good effects were produced; but my soul is not yet fully girded up to the work as I wish it was. O Lord, I pray thee quicken me. At the close, we voted to hold a protracted meeting. May the Lord prepare us for it, and bless us in it."

"7. This evening we have had a very solemn prayer meeting. I hope God is preparing the way for his work to advance among us."

The diary is continuous, presenting about the usual aspects. The "11" says:

"This has been a lost day. I had been requested to address the Sabbath School Teachers of the city, who observe the day for prayer and conference. I felt unprepared and unwilling. My heart was not right with God in it. I feared men more than him, and desired their applause, more than his glory. I had no liberty in prayer during the day, and in the Sabbath School meeting, was left wholly in the dark, and sat down after making a few remarks, very much humbled in my own view, and in that of others as I supposed. O, may I never do the like again."

"13. In the morning was much discouraged by hearing a brother minister express his determination to do nothing for our intended protracted meeting. His influence will be against us. On more reflection, I am fully resolved to commit the matter wholly to God and persevere in it. May the Lord give us his blessing."

"14. A good meeting to-night in the inquiry room."

"16. This morning have been depressed and dismay-

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ed by looking at the discouragements by which my present situation is attended. Some of them appear great. But I trust in God they will not prove insurmountable. They are however new to me, and I feel greatly unprepared to meet them. I look back to my former situation, and reflect on the advantages I then enjoyed—the confidence I felt in many of my brethren—the harmony and love with which we ever engaged together in the work of the Lord—and my soul goes out after them. I long for their society—I long for their co-operation. O, if I had only one or two of my former brethren with me, I should be relieved. I should feel a greater confidence to press on in the way before me. But I know my confidence ought to be in God. I will therefore try to put my trust in him. “Why art thou cast down, O my soul? hope thou in God: for I shall yet praise him for the help of his countenance.” Have just been called out to attend a funeral. Had some liberty in prayer. Feel a little more courage and strength for to-morrow. Have a little confidence to believe that God will afford assistance.”

“23. Saturday. This has been a week of some enjoyment, and I hope of some usefulness. On Wednesday evening considerable effect was produced by the preaching on the assembly which filled our lecture room. Two persons rose for prayers at the close. We had a very solemn inquiry meeting on Thursday evening.—Three rose for prayers, two of them have obtained hope.”

“24. Found one young man who has obtained hope the week past. Our lecture room was crowded to overflowing. Solemn attention was given to the word to-night, as well as thro’ the day. May God be with us.”

“26. To-day have some sense of the Divine presence, though I have spent less time in prayer than I ought. Feel as yet but poorly prepared for our meeting to-morrow.”

"27. We observe the day as a season of humiliation and prayer. Notwithstanding all my negligence and sinfulness God hath granted me some consolation in pouring out my heart before him.

12 o'clock. Have just returned from meeting. A very solemn season. God has seemed to be with us, to soften our hearts and to hear our prayers. Almost every circumstance among us seems uncommonly favorable to our meeting. May the Lord send us prosperity.

"2 o'clock. Alas, how soon, in a moment even, the Lord can dash the strongest hopes! We have found that the immense pressure of snow on the roof of our church, has pressed it in, so that the whole building was nigh falling to pieces. We cannot now use it for our meeting. We shall have to delay our meeting till we can repair it, and perhaps entirely. This is to me a sore disappointment. O, that God may prepare me for all his holy will.

Evening. A full meeting this evening in our lecture room. I greatly failed in my part, by changing the subject of my discourse. Had only a very little liberty in preaching. My cousin, Lemuel Covell, from Athens, followed me in some very appropriate and solemn remarks. A good impression was finally left on the meeting. O, that God in mercy may appear among us, and direct us in these trying circumstances."

"28. Brother Brown has arrived to-day, from Augusta, to help us in our protracted meeting. I regret that we are in circumstances so unfavorable to it. This evening we had a solemn meeting, but there is an impression abroad that our meeting is not going on, and that we are to have none, so that we cannot do much good."

"30. We have resolved to go on with our meeting. Some interest in it already. One or two conversions—more inquiries."

"February 3. Our meeting is progressing with deep interest.

"9. Our protracted meeting has closed. My dear friend and brother, Mr. Brown, is to preach his last sermon this evening. It is a great trial to me to part with him so soon; but the will of the Lord be done. His labors have been much blessed. Several are rejoicing in hope, and a greater number are in deep anxiety for their soul's salvation. O, may the work of the Lord continue. I am sensible that a very great responsibility rests upon me, in the present state of our congregation. O Lord I pray thee, prepare me to meet it."

"14. This has been a good day. In the morning I felt exceedingly depressed, and feared I was going to have a cold, barren season; but when arrived at meeting, found some liberty in prayer, and had some assistance in preaching on christian baptism. At noon baptized 11 willing converts. In the afternoon had a very good degree of liberty in preaching on the blessedness of pardoned sinners. This evening preached on pressing into the kingdom of God. At the close about a dozen came forward for prayer—some who had never been before.—One man came who had been convinced by the morning sermon, of the propriety of immersion as the only baptism. On the whole, I mean to thank God and take courage. O, that I may feel his love in my heart sweetly constraining me to duty."

"19. Have been absent two days, to accompany my dear companion on a journey to her father's. Have had a very tedious journey, and returned sick from fatigue and excessive cold. While I have been absent the work of the Lord has gone on. Two or three have found peace in believing. Our meetings are still solemn and interesting. We are going to send for a brother to come and preach for us every evening next week. O Lord, I

pray thee grant thy blessing to attend this effort to serve thee. Incline sinners to attend our meeting—thy people to pray; and may thine own good work move steadily and gloriously onward."

"27. This has been a good week with us. Brother Powell has preached every evening. The work of conviction and conversion has been constantly going on.—Several are now rejoicing in hope, who a week since were far from righteousness. To God be all the glory."

"March 2. In the mercy of God, the work of salvation still goes on among us. Several are seeking God, and others are coming out to own their Lord."

"5. God is still with us. Twenty-two now stand as candidates for baptism. Brother Powell is still preaching with us."

A confession, and a prayer for himself and brother Powell close the record of this date.

"9. Brother Powell has left. He has been a blessing to us. O Lord, I now look to thee for help and strength. Amen."

"10. Have found enjoyment to-day in prayer, also in commencing a sermon, and in reading Dr. Cox's address to young ministers. O that I may be enabled to live in continual communion with God."

"11. For more than a year past, I have thought very much of a formal, written, and full dedication of person, interest, life, and all, to the will and glory of God.—Such an act of entire consecration to God appears to me not only proper and reasonable, but really necessary and binding. I know that whatever I am, as an intelligent and immortal being, God has made me. All I possess and enjoy, he has given me. How indebted I am to him for the past and the present—how perfectly dependent for all the future. I can never breathe again without him—never use any power of mind or body without his

assistance—can never again see my friends without his permission—can have no enjoyment in this life, or hope for the next, except what he shall give me. How perfectly dependent. And at the same time how entirely unworthy. I have rendered myself unworthy of the least of all his favors. O, how justly and entirely am I cut off from any *claim* to his kind regard, and from any hope of it, should he enter into judgment with me. And yet he so delighteth in mercy, that he is doing great things for me, and is daily bestowing upon me favors of unspeakable value. My soul he has spared, and I humbly hope has eternally redeemed from destruction.—What amazing mercy God has shown me. He has, too, preserved my life, exempted me from suffering and want, which thousands around me are enduring and has given me all things richly to enjoy. He has given me friends and relatives, who love and treat me with the greatest tenderness. He has given me the confidence of many of his own people, who aid all my endeavors, and supply liberally all my wants. He has given me all I *need*, and almost everything I desire in this world. Though I have many embarrassments to suffer, and difficulties to meet, still I can see that they are all needed to chasten and humble my proud spirit, and I can hardly say I wish them less. He is giving me every means of becoming holy—is increasing my opportunities and means of doing good, and has opened every source of religious enjoyment. O, how much God is doing for me! When I think of this, I see how necessary it is that I should dedicate my all to God. And how small an offering it is. Myself am *nothing* in comparison with his great mercies; and besides I am all sin and vileness in his sight. By astonishing grace and power, he must cleanse and sanctify, before he can accept me, and even were I holy, I am his own. I have nothing, nothing to give. O my God, thou art all and in all. I have nothing but the affections

of my heart and the purposes of my will to offer thee.—
O my God, I seek it as an infinite favor to be accepted
of thee.

There are some passages of scripture, which seem to me to render it proper in itself, and acceptable to God, to make a formal and personal dedication of all to him. "Incline your ear, and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Here God promises on his part, to enter into a solemn and perpetual covenant with those who come to him through the Lord Jesus Christ. It seems to me therefore to be right in itself, and pleasing in the sight of God, for any who do incline their ear and come to him, to make the most solemn and entire devotion of themselves to God, and to enter into a covenant with him, engaging, by his grace and by his strength, to live in all things agreeably to his holy will, humbly and penitently craving his forgiveness, through Jesus Christ, of all that may be sinful or imperfect in the act of consecration. Influenced by these considerations, I do sincerely desire to consecrate myself and my all to God. I have however many fears in so doing. I know I am still very sinful, my heart is far from being wholly right. I know that even this solemn transaction must be imperfect and stained with sinfulness. I have no hope of being approved and blessed in it, only through Jesus Christ my Lord and Savior. O God, I feel that I have no strength of my own. I pray thee guide me and keep me, that I may not offend and grieve thee. I do not take upon my soul a vow of entire consecration to God, because I think I have made great attainments in holiness, nor because I think I have progressed so far in the divine life, as many eminent saints who have taken this measure, and have been greatly blessed in it. O no, I am sensible that I am the least

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prepared of any who have entered upon this holy ground. I have most to fear from myself, and most to seek from God, of any who have thus adventured. O that I may have grace given me to live hereafter *entirely* for God.

But I am through with detailing in part my reflections on this most solemn duty. Imperfect as I know all this must be, darkened and sinful as I still am, I will endeavor by the assistance of divine grace, which I here most humbly crave, to make the following confession, acknowledgement, and consecration, in the honesty of my heart and in the fear of God; and will endeavor to live agreeably to it hereafter. And O my God I pray thee forgive whatever thou shalt see that is wrong in this transaction.

CONFESSION.

O God, the Father, Son and Holy Ghost, Creator and Upholder of all things, Supreme Ruler, and final Judge of men, I pray thee, give ear to this confession of my sins. 1st. I acknowledge with shame to thee, O Lord, that in my childhood, I was exceedingly perverse and wicked. It pleased thee to take my praying father to thyself, before my remembrance; yet in infancy I was the subject of his prayers, and in his death he offered to thee his supplications in my behalf. When he was gone it pleased thee to spare to me my praying godly mother, who watched over me, checked and restrained my waywardness, and incessantly besought thy mercy in my behalf. Thou gavest me other friends who did not fail to instruct me and pray for me; but in spite of all these thy great mercies to me, I was a very wicked child, and it was owing to thy preventing grace, that I was not hurried into open and outbreking wickedness, and that I did not finish my career in disgrace and ruin, as many others have done. My wicked soul would have gone to any length in sin, had not thy grace restrained. I do bless and praise thy hand that held me back from de-

struction. I was far advanced in sin, and in a stubborn unyielding temper, before I was ten years of age. O Lord, I pray thee that the wickedness of that part of my life, to which I now look back with regret and sorrow, may not be remembered against me. O may it be for Jesus' sake forgiven.

2. When ten years old, thou, O Lord, didst by the second marriage of my mother, give me another father, and I was in thy providence removed far away from all my former sinful associates and temptations. By that removal I was placed in circumstances, which saved me from all the vices and dangers to which I had been exposed. I was placed in a situation to become industrious, moral, and even pious, had I yielded to the kind"—

Here closes the record of this date. Probably he was suddenly interrupted and hindered from proceeding at the time, and from the press of labor and consequent exhaustion, he might never have found opportunity to fill out the original design; or, as the article is written on pages not connected with the diary, it might have been afterward completed, the papers misplaced, and thus have failed of coming into the compiler's hand. It is worthy of note, however, that a former review, transcribed in the earlier part of this journal, commences sufficiently near where this breaks off, to show his own view of his entire course. Ever severe toward himself, ever lenient to all others.

"*Albany*, Monday morning, March 14, 1836.

My dear Sarah:—I sit down once more to give you a few lines, that you may know how I am getting along here, and with the hope that you will take the hint from it, to write more frequently, as this is my *fourth*, though I have received only *two* from you. Except a slight cold, I have been quite well since my last. I have however been incessantly engaged in visiting and in meetings, and begin to feel somewhat the effects of it. Our

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revival still continues. Yesterday was a very interesting day to us. I regret very much that you could not have been with us. We went into our house for the first time. It looks a great deal better than ever before, and it is much easier speaking in it. Our assembly was larger in the morning than any time since we came here. I preached from Ps. xxvii, 4. A kind of re-dedication sermon. At 2 o'clock we had baptism. And such a throng of people I have never seen at such a time before. Every nook and corner of the galleries were filled with people, and every seat below, besides as many as could stand around the baptistry. All were still and attentive.—Nine men and sixteen women (25 in all) were baptized. They were on some accounts an interesting group. All ages were found among them, from 15 years up to 70.—They were from *seven* different nations—English, Scotch, Welch, Irish, French, Dutch and American. Three of them had been Presbyterians, two or three Episcopalians, two Methodists, five or six had been Universalists, and one, the most interesting conversion among them, had been a Roman Catholic. He is a Frenchman, well educated, and intended originally for a Catholic Priest. He became disgusted with Roman Catholics and with religion itself—left Canada and came into the States. He has resided in this city several years, is a draper and and tailor, and has a family, but has been very *profane*, and a scoffer at Christ and christians. Yesterday week, he was awakened by a sermon which I preached from these words: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" He obtained hope on Wednesday, related his experience on Friday, and was baptized on Sunday. This was a little like apostolic times. He has been so happy he could hardly contain himself.

You will be perhaps surprised to hear that A. was

immersed in the "Tub" she has made so much derision of. She is as strong in favor of the Baptists now as she used to be against them. After baptism we had communion. Twenty-eight received the right hand of fellowship. This makes forty-eight received since the first of January. Fourteen by letter. The work I hope will not stop yet. Three persons came forward for prayer last evening who had never done so before. Others are known to be much awakened. I should think there are as many as ten or twelve who have already obtained hopes, and will soon join the church, making about 50 who have turned to God in this revival. All the most interesting part of it has been since you left. I hope it will continue till you return. Do not cease to pray for us. I have been trying of late to be more prayerful, and to have more religion in *daily, constant* exercise. I do not succeed very well, and yet I can truly say that *sometimes*, I find prayer and reading the Scriptures to be very profitable. But O how far I am still from a true and *saving* conformity to God.

Remember me, dearest one, and receive the best affections of my heart.

A. L. COVELL.

Mrs. S. J. W. Covell.

Returning to the journal, we commence with the same date.

"14. This day begins the twelfth year of my ministry. O, how much of the past eleven years has been spent in vain. God being my helper, I mean to be more faithful hereafter. For the past two years I have tried to be more devoted to God than ever before, and God has evidently blessed my ministry more than in all the nine years preceding. Of late my desires and my determinations to be still more active have been much increased, and I have never known as many sinners awakened as of late. O my God, help me to maintain my consecration to thee, and serve thee faithfully till I die."

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Extract from a letter to his sister Wolcott:

"Albany, March 24, 1836.

Dear sister:—Your letter has carried me back to former days. So fresh in my memory are the scenes and events of those months I spent with you when only 15 years of age, that it seems but a year or two since. Can it be possible that 17 years have since fled? Can it be that your first born, then a playful infant, is now almost a man? Yet so it is. Days, months, years have passed swiftly on, and have borne us far on our way to eternity! how soon will our race be run! how soon shall we all review the *whole* of a short life, either on a dying bed, or amidst the opening scenes of another state! How pleasing to reflect, my dear sister, that no change or event in life, effaces in any measure, the warm affection which has formed so much of the happiness of our life. The Sabbath after I wrote you last was an interesting day to us. In the afternoon twenty-five persons were baptized. On some accounts, they were the most interesting company of believers I have ever led into the baptismal waters. The eldest was a man about 70; the youngest were two young ladies aged about 15. Among them were the descendants of seven different nations.—It was to me a striking coincidence with the great commission under which I was acting. "Go teach all nations, baptizing them," &c. They had previously been of different religious opinions; but all now seemed of one heart and one mind."

"27—Sabbath. This has been a miserable day to me. Had no liberty either of thought or expression while preaching; perhaps a little good has been done; one brother was greatly comforted in the morning; and one man with his family who has been unsettled about attending meeting anywhere, has resolved to attend regularly with us."

"April 1. This week I have visited 31 families. Have not taken so much time for reflection and prayer as I ought, or for the preparation of the Sabbath; but God I hope has not wholly left me."

Extracts from a letter to Mrs. Covell of the same date:

"Our revival may be said to have nearly subsided. I fear it is greatly owing to me. I have visited and preached and prayed, as much, and oftener more than I ought; but O how little of Christ is in it. I am trying to improve, but I make but little progress. Yet I do not wholly despair. Though frequently "cast down," I do hope I am not utterly "forsaken." Do pray for me; I try to pray for you. I hope you make every thing bend to the great work of salvation in your soul. I fear I have prayed more for your health, than for your sanctification. But I have not been indifferent to either. I see every day how important it is, above everything else, that both of us should be really, decidedly, and eminently holy, in order to do any good here. Nothing short of wisdom and grace from on high will inspire us with that firmness and courage which are indispensable to sustain us in our present position. God will give us all needful grace if we truly ask him.

Mrs. M. sends love to you—thinks you have marvellous tact in letter-writing—feels very diffident in writing to you. So you are both vastly modest, and I suppose feel "unworthy" to write to each other.

Tell our folks not to load a boat with provisions to send on here, because we are going to have them board with us, and not we with them.* Tell them to sell every thing they can, and not feel at all dependent on us, for we owe them more than we can ever pay; besides claiming the privilege this once to show them that we are not ungrateful. I think if we are not sick, we shall

*Alluding to an expected visit of Mrs. Covell's parents and sister.

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have a pleasant summer. Let us pray that God will grant us all health and domestic happiness. This will perhaps be the only season we shall *all* be permitted to spend together. I hope it may be the means of making us more useful and better prepared for heaven. Give my love to our little Elmira, and tell her she must be a good girl and mind mother, and then father will love her, and give her "someping."

Accept once more my sincere and warm affection,

A. L. COVELL."

"April 3. Sabbath. In the morning had some liberty in preaching. The attention of the people—and hope the service was not in vain. I have long observed that I am blessed in the labors of the Sabbath, very much in proportion to my devotion to God through the week. When I pray most I preach best; I have the best state of feeling in my own soul; people give the best attention; and the word takes the deepest effect. I am therefore resolved to pray more for God's special presence in preaching his word.

In the afternoon baptized six happy believers. A very pleasant and solemn season. Administered the Lord's supper to nearly all our members." [If I have been rightly informed, there were over three hundred.] "This too was solemn and impressive. An interesting meeting in the evening. I bless thee, O my God, for this day, prepare me, I pray thee, to make a right improvement of all thy mercies."

"Albany, April 10, 1836.

My dear Sarah:—Your last, most welcome letter was received yesterday at intermission. It was a great relief to me, as I had been waiting so long for it that I really thought it certain you was sick. I bless God that you are not clear down, and hope he may give you health.

* * * * *

Yesterday was on some accounts a very favorable Sabbath to us. In the morning we had a very hard rain just at the time of going to church. Still we had a pretty good attendance. I preached from the words: "God is angry with the wicked every day." Had nearly common liberty in utterance. In the afternoon it was quite clear, and our house was well filled. My text was, Ps. ii, 12. Had much greater freedom in speaking than ever before in this church. The assembly was very still and solemn. Whether any good was done or not, I do not know. In the evening our lecture room was crowded full. Indeed it has been so of late, that we have frequently to put those extra seats along in the aisles. I lectured, rather talked, upon the parable of the barren fig-tree, and tried to throw it right into the face of every one as hard as possible. All was very still. When I closed, three of the members prayed. Two young ladies were on the anxious seat. One man whose wife was baptized the Sabbath before, was much affected.

I have run on with this sketch of yesterday, supposing you would like to hear the minutia of things, when I have nothing else to write. But I have been making many reflections for myself upon the day. I have for several Sabbaths before been shut up, and in great darkness in preaching the word. It has distressed me exceedingly. I have prayed, and meditated more than ever before, to find the cause. I have been able to trace it to nothing but my own selfish desire of being esteemed; of gathering a congregation; and of having the name of building up a *great church*. I have thought often I would willingly suffer anything to be freed [from this "accursed self-seeking." I thought if God would only enable me to preach his word with clearness and force, it would be all I would ask. In a *very small* degree my desires were granted. But alas! instead of its having

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done *me* any good (however it may others,) it has only opened to me the other side of my heart, equally selfish and odious as that I had before seen. I was forced to hear a good many commendations of my sermon. The effect upon my selfish heart I saw at once was very bad. I could not help feeling gratified that a favorable impression had been made, and that many of the strangers who were in, would come again. In a word, I fear that I felt more glad to increase my own reputation, than to glorify Christ; more anxious to secure hearers, than to save souls. And I fear too that almost the only effect produced upon the church was, to make them think, "well this is what we want—this will fill our house," &c.—You know all this would be natural, especially here. Indeed the same thing was said to my very face! People here you know are too much too prone to fondle, and flatter and puff their ministers. On the whole, I am almost as *sick* of preaching freely, and feeling entirely at liberty, as I am *afraid*, when all in the dark. I believe the heart *is* deceitful above all things and desperately wicked. It takes the Lord nearly all the time with us, to afflict, disappoint and humble us enough to prepare us to do a little good once in a while. O, my dear, pray for me, that I may become more holy. When could the world ever be converted, if all ministers were like *me*? I hope you my dear are progressing in holiness. I am sorry you have such depression of spirits as you speak of. You apprehend, I am sure, more evil than you need to. I have no doubt you will succeed in your place here, much better than you anticipate. Be assured you have my daily prayers.

Receive once more my whole heart,

Mrs. S. J. W. Covell."

A. L. COVELL.

"April 15. Have, I think, some access to God in prayer. Find it good to draw near unto him. I do think he has done much for me, since I began to seek his grace to sanctify and bless me in a more eminent degree. O Lord, I pray thee continue to me thy Holy Spirit, until all my sins shall be put off, and till I shall serve and glorify thee with a perfect heart and a willing mind."

Albany, April 19, 1836.

My dear niece:—Your letter was received this evening, and has afforded me great pleasure. I had long, very long, been anxious, and very anxious, to hear from you all. Assure your mother that she has been much on my mind for two or three weeks past. I could not tell why it was, but I have often been impressed in mind to pray for her, not knowing any thing of her situation. I have prayed that our intercourse and correspondence might be opened again, and have many times been on the point of writing her. Your letter has been to me as a voice from heaven. I see the hand of God in it, and bless him for it. Assure your mother that I do most tenderly sympathize with her in her affliction,* and will not cease to pray daily for her speedy restoration to health. Make my best regards as acceptable as possible, to your little brother; who I suppose now absorbs all hearts, and fixes all eyes among you. I hope he may prove a great blessing to you all, and to the world.

Dr. Kendrick has made me a call to-day on his way to New-York. He left his family well except Mrs. K., whose health has been poor for some time past. There has been a great revival of religion in Hamilton this winter, and your cousin Cordelia, has embraced the Savior and joined the church. Your aunt Julia wrote me last week. They are all well except your grandma, who had been confined two weeks to her room, by a

*Part of which was a rheumatic affection the right hand.

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very severe cold. Her throat had been much swollen, and her head much affected. I fear she will endure many such hard winters. There had been a very interesting revival of religion in Charlotte too and your uncle Stukely, your cousin Clarissa, with a nephew of your uncle S., who lives with him, were all subjects of the revival. About 30 had been added to the Baptist church, 20 to the Methodists, and some to the Congregationalists.

In my church in this city, there has been a very happy state of things since I came among them, which was the first of January. Since that time about 60 members have been received, 42 by baptism the rest by letter.—Seven or eight others will be baptized at our next communion. Others are inquiring what they must do to be saved. We hope many more are yet to be brought to Christ and saved. We have a very pleasant situation here, a kind church, and a good congregation.

I hope this will be received as a family letter, bearing my best love to you all.

Your affectionate uncle,

ALANSON L. COVELL.

C. C. Brown.

"April 21. My time this week has thus far been occupied less profitably than during the early part of last week. I have not been so healthy, and have been low and languid in mind. Yet we had some seasons of enjoyment in prayer."

"23. On the whole, this has not been a very unpleasant or unprofitable week to me, though it has not been a week of so much interest and usefulness as I could desire. My health has been low, and my mind less active than I could wish; still I trust some degree of light has shone upon my pathway from above."

"24—Sabbath. A pleasant and I hope profitable day. Had some liberty, and the solemn attention of the audience, while preaching from the words, "He went about doing good." In the afternoon brother Hinton preached on christian hope; brother Galusha in the evening, from the words, "Rejoice evermore."

"30—Saturday. Another week, and another month have fled. O that I were advancing in holiness as fast as in life."

A letter to his sister of the same date will show, that he was not only resolved to elevate his own standard of personal piety, but solicitous also that his relatives should "grow" in grace."

"My dear sister:—I want, in this sheet, to write you a line or two on a subject which has long and deeply engaged my thoughts. It is the great duty of so walking with God as to obtain "this testimony" that we *please God*. I have been made deeply to deplore my exceedingly low and defective attainments in the christian life. When I look into my heart for true holiness, I can not find anything save a faint resemblance of it; and even this I sometimes fear is deceptive. When I look at the requirements of the Bible, I can not find even one, which I have obeyed as I ought. If I contemplate the character of our blessed Lord, of his holy apostles, or any of the saints of the Bible, I can find but very little resemblance between myself and them. I ask myself, why is it so? Surely these examples were given to be imitated; and God's injunction to be holy was given to be obeyed.—These thoughts have greatly occupied me for one or two years past. I know indeed that obedience to God is not the ground of my justification, or hope. I know that for this the blood and righteousness of Jesus Christ alone can avail. And I am equally certain, that faith in Christ, if it be according to the scriptures, must work by love,

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and *purify* my heart. I have long been praying in my way, that God would make me a new creature in my religious character, that he would make me holy and like himself. Sometimes I have great pleasure in thus calling on God, and have thought my heart was softened, and touched by his hallowing grace. Still it is only a *little*, a *very* little of divine things that I have seen or felt. I can only say that light has *dawned* upon my mind, and that I have a strong aspiration, for more clear and perfect views. Do you not think, sister, that we have had too low a standard of christian character? Have we not aimed at attaining only a very little, of real vital experience, just enough to be barely saved at last? I am sure this has been too much the case with me. I do desire to break away from it. To throw off entirely and forever, all former habits of languor in affection, and negligence in duty. My struggles I hope have not been entirely in vain. God has, I think, sometimes quickened and revived my heart to love and serve him. I am not without hope, but I am without that degree of holiness which I desire, and which I know I ought to possess.— Thus I have given you a glance at my heart in this matter. I hope you will write me soon on this subject, and without reserve.

Your ever affectionate brother,

A. L. COVELL.

Mrs. S. C. Wolcott.

"May 1—Sabbath. In the morning had some liberty in preaching the word. People listened with fixed attention. Our congregation is increasing every Sabbath.— Solemn season at baptism, at the table of the Lord, and at our evening prayer-meeting. May the Lord make this interesting day, the means of awakening some poor sinner."

"8—Sabbath. Have been absent the whole week, and

only arrived this morning from a very fatiguing journey. In the morning, brother Hutchinson from Newton preached for me; in the afternoon, brother Walker, and in the evening, brother Dean. It has been a very great relief to have these brethren occupy the pulpit."

"15—Sabbath. Another week has fled. I have been moving my family, and we have all been in great confusion, and have been very much fatigued. On Wednesday went to New-York to attend the Anniversaries. Took a violent cold on my way—became so hoarse as to be unable to speak above a whisper. Since my return, I have been taking medicine, and to-day am not able to go out. Brother Burrows from New-York preaches for me. O, how different my situation from what I expected."

"22—Sabbath. Have been so far recovered from my hoarseness as to preach twice to-day. Blessed be God that he has not turned away my prayer for relief. He has in great mercy restored me almost to my usual health, and has granted me as I trust, some degree of holy consolation and hope. I feel somewhat renewed and refreshed in mind, but am still far from enjoying that perfect love that casteth out fear. This I desire to attain, and mean by the grace of God to seek after."

"28—Saturday. Six days more have passed away.—My health has been poor. Two or three days have been very damp and rainy, so that I could not be out. An unusual amount of domestic care has been upon my mind and hands, so that I have not accomplished much for the cause of my Master, or for the improvement of my own soul. At the close of the meeting on Sabbath last, I felt very happy, and even thought I had begun to realize some degree of the blessing I had been seeking—acceptance with God, through faith in the Lord Jesus Christ. But I did not improve the gracious influence as I ought. I suffered the pleasing impression to die away,

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and my mind to become filled with anxieties for this life. In consequence I have been in a low and languid frame of mind this whole week. I have seen and deplored my error. May the Lord forgive me this, which I do feel to be a great sin. The week however has not been entirely without profit. I have derived some benefit from the study of the scriptures and from other reading—have had a few pleasant seasons in prayer—and some meditations have been profitable. In particular I have been led to see the necessity of placing distinctly before me the various objects for which I live and labor, and of fixing definitely on the means I am to employ to accomplish the objects I have in view. I believe if this is done properly, it will be a great means of rendering my life a blessing to myself and others. These great ends for which I desire help from God. And 1st. To become really justified and accepted with God by faith in the Lord Jesus Christ, so that I shall be really prepared for my duties here, and for eternal glory hereafter. 2. To perform the duties of a husband and father in the fear of God, and for the best interests of my dear wife and child. 3. To acquire the character and perform the duty of a *faithful minister*.

30. Monday. A cold, dark, rainy morning. Low in health and languid in mind. Have not found much enjoyment in devotion, yet am not wholly in the dark. I hope the Lord may bless me with restored health, and a more sanctified spirit." The succeeding weeks, very similar to those we have just noticed.

"June 16. Have just returned from the anniversary of our association. A tolerably pleasant meeting. God has kindly kept my family while I have been absent. May his mercies make me more faithful in my work."

"26. Sabbath. Had great freedom in preaching from Heb. xii, 14: "Without holiness no man shall see the

Lord." Solemn attention was given to the word, and I hope good was done. In the evening read a chapter and made some remarks upon it. The remainder of the interview was spent in prayer."

"30. Have just returned from New-York. Went and returned in the steamboat Commerce, Capt. Hitchcock, whom I baptized a short time since, and who has shown me great kindness. Had considerable religious conversation on the way, and preached one sermon; but have not had all the enjoyment of mind I could desire. God has kept our home in safety while we have been absent. Blessed be his name."

Several succeeding dates present aspects similar to many we have already transcribed; such as entreating divine blessings on his labors: solemnity on the house of God; baptizing; communion; engagedness of the members in prayer meetings; gratitude for having been moved upon to make more decided and energetic efforts for his own spiritual improvement; believes God has blessed him in so doing, and imparted "some new degrees of light and strength;" but complains that his "sinful habits, so far from being changed, are scarcely weakened;" supplicates forgiveness.

"July 8. Have been all day engaged in writing a sermon—am excessively fatigued this evening—have had I hope, a little aid from on high in my labor to-day."

"9. Last night had a most violent attack of fever, with pain in my side and head. This morning feel unable to study, and shall of course be unprepared, and probably unable to preach to-morrow. Am exceedingly weak and languid, both in mind and body."

"10. Sabbath. Do not go out to-day at all. My pulpit is to be supplied by others. I am still weak in spirit, in body, in faith, and in prayer. O Lord, I pray thee quicken my soul, which cleaves to the dust."

"11. This morning my heart has been a little touched in reading the Memoir of J. B. Taylor, but still my soul is languid."

I hope it will not be inferred from the frequent mention of biographical reading, that this was the kind he mostly perused. For a man of his years and means, he had a very extensive and well assorted library. In his own personal expenses he used strict economy, though he was ever appeared in a manner becoming the dignity of his office. But in taking religious periodicals, and purchasing books, he indulged himself to the extent of his ability.

"17. Sabbath. This morning preached for Dr. Welch.* Had not much liberty. Having never preached in his congregation before, felt somewhat embarrassed. Did probably no good. This afternoon had more freedom in my own pulpit; still it was rather a dull, heavy meeting. I fear but little good has been done to-day. O Lord, I pray thee quicken me and help me by thy Holy Spirit, to love thee more and serve thee better."

We pass several entries of usual interest to make room for the entire record of the

"29. Visited a sick woman to-day, (Mrs. Scott,) who is low with consumption. When I first saw her, a few days since, she was in deep concern about her eternal state. She had once made a profession of religion, but had lost the enjoyment of it, and had lived in the neglect of her christian duties. She seemed very much in the dark, and was unable to pray. I conversed with her, and prayed for her. The Lord has finally appeared for her relief. She is now calm, happy, resigned to death, and even desirous to go. She seems delighted when I go in to see her, and finds great enjoyment in prayer. She is now deeply anxious for the conversion of her parents, brothers and sisters, none of whom are pious. She de-

*Pastor of the 2d Baptist church in Albany.

sired me to-day, to pray that she might have her senses, and be composed when she comes to die, so that she might converse with them all. May the Lord grant her request.

Seeing Mrs. S. in this condition, has led me into various reflections. She is not of my congregation, but I thought I ought to regard her as belonging to Christ, and as a weary pilgrim, just going to enter into his more immediate presence, I ought to assist her to enter with joy. Perhaps I cannot now perform a more acceptable service for the Lord Jesus, than to help this dying saint through her last struggle, and this has led me to think on the responsibility of directing the devotions and hopes of dying saints. Can I, and do I impart such knowledge, raise such hopes, and excite such a spirit as will be proper for them to possess at the moment they pass the veil of death, and enter the presence of God? O, how can I tell them how to feel, how to hope and pray, and rejoice in such an hour! Blessed be God that himself is with them, he can, and will mould their hearts aright. O Lord I pray thee, give Mrs. S. who I humbly trust is an heir of thy kingdom, a peaceful and happy death, and make her conversation and departure, the means of converting her relatives.

It was forcibly impressed on my mind to-day, that I too should die with consumption, and in circumstances perhaps similar to those of Mrs. S. I shall then need the same attentions. O, may I have the prayers of the Lord's people in that day and above all may I have the presence of the blessed Savior. O, how much I need a preparation for death."

"30. Saturday. Have made but a very poor preparation for to-morrow. O how much I need the presence of God. How little of it do I have. I pray, and pray, and pray, and I get so dissatisfied with my prayers that I sit

down discouraged. Then again the Lord gives me a little enlargement and some comfort, and I think I will *always* pray and never faint. I see that I am a poor thing at best. Why is God mindful of me? why am I in his church? and will he yet give me a place in heaven?"

"August 5. Have just returned from Saratoga Springs—have visited my aged uncle there, who is very low with consumption—parted with him probably for the last time. He seems to be prepared to die. He has been many years a professor of religion. O Lord I pray thee, prepare him for a happy death, and make it a blessing to his family."

"7. Sabbath. This afternoon have baptized a young lady for whom I have often prayed, and whom I have long desired to see walking in the path of duty. She was first awakened by a visit made by brother Powell and myself in her father's family. May the Lord enable her to be faithful until death."

"26. Have been absent about three weeks—part of the time have been sick and unable to go out. Had thought very much of this visit as a means of doing good among my relations—but I have failed,—my health and my soul are languid. O my God quicken me according to thy word.

Have been much affected by two deaths which have occurred during my absence. One is that of Mrs. Scott, a methodist member, whom I have so often visited in her sickness, and who died in the triumphs of faith. The other, is that of my valued and esteemed friend and brother C. L. Pease, who in the midst of life and usefulness, has been called away. He was a young man of great religious activity, a warm and liberal friend of every thing good. He was a superintendent in one of our sabbath schools, a superintendent of the tract distri-

bution in one of our city districts, in the midst of business, only 30 years of age, and has left an affectionate and pious wife and four young children. May God sanctify this affliction to their good. How uncertain is life? I little thought my brother Pease would be called so suddenly away! But the Lord has done right. This brother was my warm friend, and I have thought much of his society and co-operation in every good work. Yet I must give him up and look to God for help in carrying on his blessed cause. O Lord I pray thee help me to prepare for a dying hour."

Several entries speak of renewed activity and increasing enjoyments.

"Sept. 4. In the morning preached to a large and attentive audience, on the death of brother Pease, from the words, "Take heed lest he also spare not thee." May the Lord follow it by his holy spirit."

"11. Sabbath. This morning preached on the power of the gospel to overcome the fear of death. In the close alluded to the death of Mrs. Scott. Afternoon. Have been preaching on the sin of not believing on the Lord Jesus Christ. John xvi, 8, 11. O that this day may not be lost."

"Sept. 14. Resolved, that I will acquire the habit of saying—*you*—when I address others, without hesitation, with propriety and with effect."

"Sept. 17. This has been a week of affliction. My brother Hutchins, one of our most pious and active young men, has been called away. His death is a great loss to us; but he died in the triumphs of faith. His happy spirit, I doubt not, is at rest in heaven. O may I be induced by the frequent deaths among us, to be more faithful to God and to the souls of men."

"18. Had some freedom in preaching this morning on the sufferings of our Savior in the garden."

"19. This morning bade adieu to my dear mother and second father, who have been with us a few days. May the Lord protect them on their journey home. If we seldom meet on earth, may we surely meet in heaven."

"Oct. 7. Time flies rapidly away, nor does it pass undistinguished by joy and sorrow. I have much to weigh down my spirit this week, but I have deserved it all and much more from God. I hope to improve by the circumstances in which I allude, and become more faithful to God than ever I have been. I mean especially, to acquire more boldness, point and directness in preaching. O may the holy spirit assist me."

"Whitesboro', Oct. 23. Have spent last week and to-day with my former charge in this place. Have been attending the Anniversary of our State Convention, the ordination of brother Sheldon, (who succeeds me in the pastoral office here) and in visiting old friends. It has been a pleasant week. May the Lord make the various meetings of this week, a blessing to his cause. Have enjoyed some liberty in preaching to-day."

"Albany, Oct. 25. Arrived home last evening, found all well. Our father and mother Woods have arrived to spend the winter with us. May the Lord bless our society to each other. My church is in a very low state. O Lord I pray thee, spare thy people, and give not thy heritage to reproach."

"Oct. 27. Resolved that with the help of God I will strive for the greatest amount of usefulness in this place, which is possible to be effected by my instrumentality. Also that I will try to lead on my church to the same spirit and effort. O Lord I pray thee help me, and pour out thy holy spirit upon us all."

"Nov. 1. A new month has commenced. O for grace to improve it faithfully."

"Nov. 14. I find it the most difficult of all things to be humble."

"Albany, Nov. 14, 1836.

My dear sister:—Your last I received in due season, and intended to have returned an answer the same day, but was first interrupted with company, and then called out to visit the sick, and found no time to do it. But I can assure you of my joy to hear once more from yourself and family, and to learn that you were all in good health. Aunt Covell had been here one or two days before, and had given me some account of her visit at your house. I had, too, a letter from father Westcott a few days before, so that I had formed quite an idea of how you were getting along. I should be very glad indeed to visit you in one or two weeks. But did you know how I am tied up here just now, you would hardly advise me to do so. Last month I only preached three sermons in my own pulpit, owing to an absence west, to attend our Missionary Convention, and to other engagements which have occupied my whole time. This month I have commenced my work anew. I am lecturing on Wednesday evenings, on the book of Acts, and have a very good attendance. On the first Lord's-day of this month two happy converts were baptized, and yesterday our congregation were very attentive and solemn. At evening two or three persons were evidently much awakened, and one poor sinner rose up in the meeting and desired the people of God to pray for her. Many things look to me as though we were just on the eve of a revival. If this should prove to be so, I should hardly feel justified in leaving my post at all. I have partly promised to attend the dedication of the new Baptist meeting-house in South Adams, either this month or in the early part of next, and had intended to visit yourself and sister Sarah at the same time. This I may yet do. But I have scribbled over these things that you may see why I do not dare to make very certain promises. My

health has been very good this fall, much better than in the summer. Indeed we are all quite well at present, and have enjoyed much better health here, than we did at Whitesboro'. Father and mother Woods are now with us, and will remain until spring. It is a great help and pleasure to have them with us this winter, as we can leave home to visit and attend meetings at any time and have no concern about little E. or the house.

Father and mother Westcott got safe home from your house the Saturday after they left you. They were all well when they wrote. * * * *

We spent a week in Whitesboro', in attending our State Convention and in visiting among our old friends. We had a warm reception among them and a very pleasant visit. We can now go there on the rail-road in an afternoon! We had a fine ride going and returning. Certainly it is a great improvement in travelling facilities, to take two or three hundred people over a hundred miles (nearly) of what used to be a very hard road, in a few hours, and in so easy and delightful a manner.

And now sister, tendering much love to yourself and children, and husband, I must bring my scribbling to a close. I will only add that it is my constant, and I think I can truly say my increasing desire, that we may all be fitted for a happy meeting in heaven, where we shall never part. God has appointed us our different conditions here, but he has one home for us all hereafter, if we love and serve him. May he assist us to love him more. The more I see of this vain world around me, the more I despise its deceiving vanities, and the more highly do I prize the religion of the cross of Christ. O, for grace to cleave with ever-glowing affections to God and his cause. Let us pray daily for each other, that our gracious God may qualify us for "all the good pleasure of his will," and preserve us blameless unto the

coming of our Lord Jesus Christ. Please write again soon.

Your affectionate brother,

Mrs. D. C. Brown."

A. L. COVELL.

"Dec. 6. This evening have received from my congregation a renewed call to continue as their pastor, with their approbation of my labors among them for the past year, accompanied by a present of \$100. This is a very great assistance to me, and an encouragement to be more faithful, and trust more in God hereafter. O Lord, I acknowledge thy great goodness in this. I desire to receive it as a favor from *thy hand*. O, may thy holy spirit enable me to make a holy improvement of all thou shalt commit to my care."

"12. Have found some satisfaction this morning in reading the precious word, and in calling on God in prayer. O, for more of his presence. Am preparing a sermon for Thanksgiving-day. Assist me, O Lord, to act in a right spirit and from right motives."

"15. This is our annual Thanksgiving. My congregation assembled with Dr. Welch's, and I have preached to them both. The Governor of our State was present. I succeeded quite as well as I expected, but I am glad the service is past, for my heart was far from being right in it. I had too great a sense of the presence of man. I hope I may have a more rational and pious frame of mind when I preach hereafter."

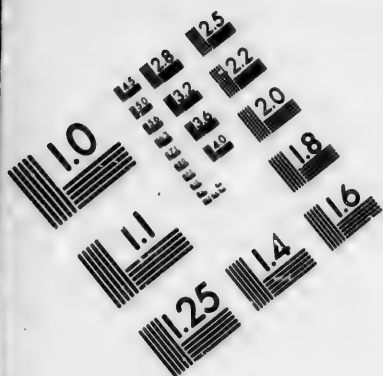
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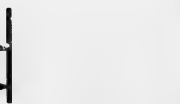
My dear Niece:—Your very affectionate letter was received sometime since, and should have been answered sooner. But I have had a great many letters to write lately, besides many other duties every day which I cannot omit. Indeed I had never so much to occupy my time and fill my heart, as I have at present. But I am serving a good Master, and I love his service the

more as it multiplies upon my hands. I wrote your mother a short time since. In that letter I mentioned the recent conversion of a young lady. With one other person, she was baptized the Sabbath after. Three or four other persons have since obtained hopes, and will be baptized soon. There is a good deal of seriousness among those who attend our meetings, and I hope many will be brought to the arms of the blessed Savior.

I was very much pleased with the poetry on the second page of your letter and the more so as I thought some of the lines indicated much serious reflection on the subject of religion. I even thought from some of the expressions that perhaps you was already hoping in the Savior's love, and that perhaps you had experienced saving change, and I had not heard of it before. Is Clarissa? Is your heart really devoted to your Father and Savior? Has God for his sake forgiven all your sins, and owned you as one of his beloved and favored children? If so, do write me a full account of the change that has taken place in your mind. But if this is not the case, if you are still unreconciled to the God of Love, and without hope in the mercy of our Lord Jesus Christ, how different is your condition. Do you not often, *very often*, feel the necessity of a preparation to die in peace, and to be holy and happy in heaven? It is only by turning to God with *all your heart*, and believing on the Lord Jesus Christ, that you can become thus prepared. If you feel smitten in your heart, and condemned for sin, go immediately to the Lord Jesus Christ in prayer. Confess all your sins to him. Pray him to give you a new heart and a right spirit. He has promised his holy spirit to those who ask for his enlightening and sanctifying influences. How it would rejoice my heart to hear of your submission to the Savior! Do not think yourself too young to become a christian.







Death may call you soon. I this day received the painful intelligence of the death of your cousin Eliza Kendrick, (Mrs. Morse.) She died at Brockport, N. Y., after an illness of more than a year, in the full and assured hope of a blessed immortality. What a warning to us all to be "also ready."

Father Westcott wrote me last week. He and your uncle Stukely have sold their farm, and are going to move away from Charlotte next summer. To what place they have not determined.

I hope if they move away very far they will visit us all once more before they go. You must not fail to give my love to each of your brothers and sisters, and especially to the little one. Remember me to your father and mother. I shall expect her to write me soon, a good long, old fashioned, sisterly letter, and I will promise to reply as soon as I possibly can. Tell her we are all getting along very well this hard winter, and that our society in consideration of the high price of every thing have made me a present of \$100 in money.

Do write me again very soon, and write very freely your exercises of mind on the subject of religion. I shall certainly remember you in my prayers. May the Lord assist you to pray for yourself and for your brothers and sisters.

Your very affectionate uncle,

A. L. COVELL.

Miss C. C. Brown."

"Albany, Dec. 28, 1836.

My dear sister:—As cousin Lemuel leaves the city immediately, I can only scribble you a line or two. I thank you very much for your kind note and very comfortable present by him.

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I send you that good book, Dodridge's "Rise and Progress of Religion in the soul," on account of its in-

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trinsic worth, and not because it is new. I hope the children when they have leisure, will be benefitted by reading it. I also send you "Physical Theory of another Life." It is a curious conjecture from a celebrated author, and I thought you might perhaps be amused by reading it, when wearied with things which are real.

We are all well, and all send love to yourself and all the family. For particulars I must refer you to cousin. I wrote you a short time since, and hope you have received it. Please write again soon.

Your ever affectionate brother, A. L. COVELL.
Mrs. D. C. Brown."

"January 1, 1837. Preached this morning on "redeeming the time." In the afternoon had a very solemn baptism and communion. In the evening, an interesting missionary concert of prayer."

"January 8—Sabbath. Have had a better day than common. O God, wilt thou pour out thy holy spirit, and bring sinners to thyself. O let us see thy stately stepplings in our midst. To-morrow we observe as a day of fasting and prayer. May the Lord be with us."

"18. Have spent a part of this day in reading my journal for the last year; also in trying to examine myself, and to pray for the renewed work of God upon my heart. It has been a good day to me. I hope my reflections will have an abiding influence upon me. A full attendance at the lecture this evening; subject, the death of Stephen. Solemn attention was paid to the word.

I find in reviewing the year now past, that I have innumerable mercies for which to be thankful. God has preserved my life—has given me a good measure of health—has been equally gracious to my dear companion, and to my little daughter. He has given me many friends, and all the comforts of life, with the innumera-

ble privileges of religion. May we all have thankful hearts. I see, too, that I have enjoyed many precious opportunities of doing good. O, that I had improved them more to the glory of God, and the good of my people. During the year, I have made nine hundred family visits, preached one hundred thirty-six sermons,* but have had very little reason to think they have done much good. Have baptized fifty-five persons—twelve times have administered the Lord's supper. O may I be more spiritual and devoted in the year to come."

"January 20. This day I am thirty-three years old. I have been much engaged in writing a sermon for the Sabbath, and have had less time to reflect and pray than I could desire; but it is my earnest wish and prayer, that I may begin my life anew, and spend all my time and strength hereafter to glorify God. Resolved, that I will for the year to come, endeavor to bring some souls to Christ every month—that I will be so faithful to them, that I can be able to say, I have done all for them that God would have me to do—that if they are not converted, it shall not be owing to any lack on my part."

This is the last entry in the diary. There is yet a book of records, in pursuance of a resolution dated,

"May 26, 1835. Feeling the necessity of more assistance from God, in composing and delivering my sermons, I have resolved, this day, to make it my constant practice hereafter, to offer and record a prayer for divine assistance in every attempt to prepare and preach a sermon."

The pages of this little journal are instructive and interesting; but the Memoir being already extended beyond the proposed limits, they are, for the present, omitted.

* I think this enumeration does not include his weekly lectures on Wednesday evenings.

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The following letter carries out the history of the winter.

"Albany, April 7, 1837.

My dear sister:—Your last was received a few days since. I am glad to have strength enough to return you a short answer. You know I had a hard cold all through the early part of the winter. I kept along for two months, calling myself well, and hoping to throw it off. Instead of this, I was constantly losing my appetite and strength, till I found I could keep up no longer. I had also a sort of intermitting fever, very much as I was when I had the fever and ague a few years since. This made me so weak that I could neither read, write, walk, nor even converse with a friend without paying a heavy penalty in head-ache, pain in my stomach, depression of spirits, &c. I preached in my pulpit the last time on the morning of the first Sabbath in March. In the afternoon I baptized six happy converts and administered the Lord's supper. A very happy day for us. I soon after preached two evening lectures, and kept about for some time. Three weeks ago I gave myself up to the care of a very kind and good physician. For a week past I have been getting better. I should before now have started off to spend two or three weeks with yourself and Sally, but Dr. Shaw would not think of my riding so far, in March weather and March roads. As our Convention in Philadelphia is to meet soon, (three weeks I believe,) the Dr. advises me to go down the river, which is now open, and go on to Philadelphia or Baltimore, and spend the time in a warmer climate, till the Convention rises, and then return if I am well enough. He is going himself to the Convention, and can there give me any further advice if needed. Mrs. C. will go along to take care of me. We are expecting to leave home to-morrow, or early next week. If the Lord will, we shall return the first week in May. After getting home, my first excursion out of the

city, (which I have not been out of since last October,) shall be to your house and Cheshire. I can probably come at the time of your Association. Now do not think I am clear gone, and shall never return. I have told you the worst of my case, and shall let you know frequently how I get along. If you receive a paper from me at any time, it may signify that we are getting on well, with no accident, and with improving health. I suppose the mails will be very irregular for the present month.

I am now very tired with this effort of writing. Please accept my love for each and all. My best thanks to Elmira and Clarissa, for the page they filled in your last. I would fill this page for them if I was not so fatigued. I must also write a few lines to sister Wolcott.

If you find any thing amiss in the penmanship or orthography of this letter, you have only to think a sick man wrote it.

Your affectionate brother,

A. L. COVELL.

Mrs. D. C. Brown."

P. S. All our folks in Charlotte have moved to Canton, St. Lawrence Co. Have bought a large farm—are all well.

Nearly thirty conversions in our meetings this winter, 16 have been baptized. Ten others have been received and are waiting for me to get well and baptize them."

But they waited in vain. I believe they were baptized in May, by Dr. Kendrick while visiting his declining brother and friend.

The contemplated trip to Philadelphia was made, but the weather coming on cold, with some snow, he failed of receiving the expected benefit. About the middle of May, he came out to my house. The roads were still very bad, and the jaunt of thirty-four miles entirely

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prostrated the little strength he had. His darkened countenance—his altered voice—his emaciated form, plainly announced that I must prepare my heart to meet the will of God. My family and myself, received him as a precious boon from heaven, and waited on him under the full consciousness of his being a candidate elect for immortality. We all felt that the air was embalmed, and the habitation hallowed by his presence; and that our God was thoughtfully kind toward us, in granting us the privilege, though but for a little while, of administering to his necessities. A few days of nursing and quiet so far recruited him, that he ventured on the remaining part of the little journey. He was sensible that it would be his last visit, and could not be dissuaded from going, by the offer of having brother and sister Wolcott come up to Pownal. He wished once more to behold the place, and the friends of his childhood. His best loved cousin, too, Elder Lemuel Covell, was at that time living in North Adams, about half way to Cheshire, and he *must* see him too at his own home. With a gentle horse and chaise, and his eldest niece for a companion, he proceeded, but failed all the while he was gone. On his return from Cheshire, he spent the Sabbath with Mr. Covell in North Adams.

Though feeble and hoarse, he made the concluding prayer in the sanctuary, and a hemorrhage of the lungs commenced before he left the pulpit. The bleeding, however, was not so copious as to be perceived by the congregation, until he reached the grass-plot outside the church. He was assisted to the house of his friend, and the next day returned to Pownal. His resolution ever exceeded his strength, and he so readily warmed into the spirit of conversation, that he often forgot his condition, and would speak with an earnestness that cost him much distress and prostration. He was very sick the night

after reaching Pownal, and was confined to his bed the next day. By good medical care, and constant attention, he was partially restored, and carefully carried home in the course of the week. One of the best physicians in Albany was immediately called in. All, however, that skill and care could do, was to mitigate pain—alleviate distress. His physical organization had been so long and so greatly overtaken, that nature was worn out.—All that remained for him, was to linger, to suffer, and die. Of this, at times, he was fully conscious. While on his visit into the country, he conversed freely on the subject. "Sister, [said he,] my complaints, and an impression that has long rested on my mind, admonish me that I ought to address myself to the subject of leaving the world. On my own account I could fly at any moment. But Oh, my dear wife and child, and my beloved church—can it be possible that my work is all done? Is it possible that I am to preach to dying sinners no more?" And that noble, manly face, was wet with tears. It was no time to soothe him with fallacious hopes, or to lay "the flattering unction" to my own stricken heart; that he could ever labor more. He was reminded of the sudden dismissal of his lamented father, and the circumstances of his widowed mother, and her orphan train. O yes, [he replied,] I often think of that, and take comfort. I think the same kind Providence that sustained my dear mother, and watched over our helplessness, will not forget to provide for my own dear companion, and my precious little daughter. But I know it will be hard for them to give me up. O my God, make thy grace sufficient unto us all."

After having seen him safely conducted home, and laid into his own bed, I was obliged the next morning to leave, and return to my own family. I resolved to avoid betraying emotion, fearing the effect of excitement upon him; but he could not be put off with a mere common

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place, "Good morning brother." Grasping my hand, he says, "How can I have you go so soon? And yet I know it is right that you should. O, my sister, pray for me, for I am a poor, sinful thing. Pray that I may be more reconciled to the providence that confines me here, when I think of so much that needs doing all around me." The idea was presented to him, that if indeed he could feel reconciled to the will of God, and bear this humbling dispensation with composure, and an acquiescing spirit, he might still consider himself preaching, and more loudly than ever before. That possibly God had now called him to suffer, instead of to do his will, that he might thus, by showing the sustaining power of the gospel in his own heart, give emphasis to all he had ever declared to his people from the pulpit. His face was buried in his handkerchief, and a pressure from his hand was the only reply. In a few weeks he was so far improved as to be round among the apartments of his house, and to write a letter to his mother; but this was the labor of several days. I believe he was carried out once or twice, but he soon failed, and a medical council examined his case. The result was a change of measures, but all was unavailing. From the time of his first acknowledging himself sick in March, his people had treated him with peculiar kindness. After his return from the country, a brother was appointed by the church, to take the daily oversight of his affairs, and provide for his daily wants. Faithfully and kindly did that brother fulfil his trust.

Having been informed by letter, that he was more rapidly declining, I went to see him about the 20th of August, and remained with him while he continued. He was indeed wasting, descending with uninterrupted progress to "the house appointed for all the living." He had not yet attained that perfect acquiescence with the will of God that he desired. He ever regarded the

feelings of others, so much more than his own, that he was truly "in a strait between two" feeling that it was needful for his family and church that he should remain, but that for himself "to depart and be with Christ, would be far better."

That he was had in constant remembrance among his people, was hourly manifest, by the repeated enquiries and tokens of love sent in, in hope they might in some way minister to his relief. But the highest skill, the most sympathizing kindness, and the most assiduous care, were alike powerless to resist the march of death. In our system of arrangements, it was a part of my charge to rise at dawn of day, when "the watchers" were leaving. Of course an hour and more, of uninterrupted communion with my brother was enjoyed. This was generally the least distressing part of the twenty four hours to him. I felt that mine was a privileged lot; for, as he replied to the kind enquiry of a friend, "the outward man was perishing, but the inward man was renewed from day to day." The "morning cordial," was some portion of divine truth, read to him so near his pillow, as to admit an undertone, as any loud sound distressed him. While his strength allowed, he generally made some passing comment on the portion read. But to present all the interesting details of those few hallowed weeks, would require another volume; so I pass to the close; first mentioning however, that among the many friends and acquaintance who called to offer prayer and take the parting hand, was the Rev. Mr. Woolsey then of Philadelphia, but who had formerly preached a few months with the church to which I belonged. He showed us much kindness, and on taking leave, requested me to write by the first opportunity, and give him what I conveniently could in a letter, of brother's most interesting remarks. I did so, and the letter, together

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with one from himself, was published in the "Monthly Paper," now "Baptist Record." They are submitted here, premising that the conversations repeated in my letter, occurred previous to Mr. Woolsey's visit.

As he neared the time of his departure, he daily spake less and less, on account of the continually increasing inflammation in his throat and mouth.

"Philadelphia, Oct. 15, 1837.

Dear brother Allen :—Allow me, through the medium of your paper, to present the public with some of the last sayings of the late lamented A. L. Covell, pastor of the First Baptist Church in the city of Albany.

It was my happiness to enjoy a personal acquaintance with brother Covell. And all who knew him are ready to embalm his memory with recollections of his worth, and come forth to sympathize with a dear church and people deprived of an able and devoted pastor, and with an affectionate wife and daughter, bereft, by this afflictive providence, of one of the kindest husbands and fathers.

On my arrival at Albany, from a summer tour, I was apprized of the extreme illness of brother C., and sought an early admission into his sick chamber. I found him very low, and still wasting away under the influence of disease. Yet it was a privilege to be there. For there one might see the value of the Christian religion, in its sustaining, consoling, and inspiring influence over a spirit holding but a trembling tenure on mortal existence. Did I intend this as an obituary of our departed brother, I should love to indulge in reflections called into existence while standing by his dying couch.

But expecting that the Christian community will soon receive a somewhat detailed account of his life, illness, and death, I shall not anticipate such a notice, further than to mention some few of his dying accents which

were heard, perhaps, by none, but myself. And here I must necessarily suppress my inclination, while I mention but a few of these choice sayings. On being presented to his bed side, he reached forth his trembling hand and said, "I am glad to see you, dear brother W., I never enjoyed the society of my friends more than during this protracted sickness—you see where I am—I have long been confined to my house, and much of the time unable to leave my bed; but it is all right." After a moment's pause, during which I asked him respecting his religious enjoyment, he said, "you know that I have strong attachments to life. I am happy in my family, happy in my church, and I am always glad when an opportunity is offered me to preach the Gospel to perishing sinners, yet I trust I am willing to resign all into the hands of Jesus. I know in whom I have believed, and he is able to keep that which I have committed to him, and to take care of my friends until that day when He shall come."

Here, he seemed to have forgotten that he was ill, or that he was in any degree laboring under the enfeebling influence of disease, while he summoned together the strength of one in health, and expatiated at some length upon the glorious *rest* which awaits the blessed in heaven. So animated did he become on this subject, as to excite our fears that he would exhaust the little strength remaining to him. Indeed, it was with difficulty that we could prevail upon him to defer his remarks to another occasion.

During a subsequent visit to his bed chamber, he spoke freely of the fullness there is in Christ, and of the complete redemption which the Savior had effected for believers.

"When I think," said he, "of what we are by nature and what we shall be by grace, I am lost in astonish-

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ment and admiration. I can compare myself, as a sinner, to nothing more fitly than to one of those insignificant and destructive insects, which have their habitation in the dust; and then again I look at myself, and see through the redemption of Christ I am to be an angel of light, to be elevated from the dust and made complete in righteousness."

"O how we are inclined to forget one very important part of the Savior's work of redemption. We think of the spirit, and too often, of the spirit only. Never did I have such views of the resurrection of our vile bodies and their being fashioned into the likeness of the Savior's glorified body, as, while I have been on this bed of sickness. The redemption of our bodies, O how consoling the reflection, when I see mine wasting into nothing!" "The redemption of Christ, how entire! how finished!" My last visit was paid in company with brother Welch; after some religious conversation, prayer was offered, and I was to take my leave of him forever: never shall I forget that separation, and the admonition of a dying saint. Taking my hand for the last time, he raised his eyes, and with an expression of countenance which indicated the intensity of his feelings, he said, "Preach Christ! dear brother, preach Christ."

With such an emphasis did he speak, and with such an expression of countenance, as to identify the injunction with my ministry. He seemed to say, if you preach, preach Christ, make this the great theme of your ministration. If you wish to glorify God the Father, preach Christ,—if you would benefit the souls of dying men, preach Christ,—if you would enjoy peace in death, preach Christ.

Without further remarks, I present you with some extracts of a letter from a sister of the lamented brother whose memory is blessed. In the early part of his sick-

ness, he had a severe struggle in overcoming a strong desire to recover—to enjoy the society of his friends, and to labor for the cause of Christ. As the extracts will show, he gained a complete victory over such desires, and resigned himself entirely to the will of his Redeemer—"Thy will be done," was a sentiment which he often uttered and no doubt felt happy in the resignation.

JAMES J. WOOLSEY."

Pownal, Vt., Sept. 28, 1837.

Dear brother Woolsey:—To redeem my promise, I present you with some recollections of my dear brother's sick bed.

The first conversation of importance that now occurs to mind, is a relation of the conflict which cut him loose from the world, and enabled him to triumph in view of approaching dissolution. "In a state between sleeping and waking, said he, a horror, an indescribable horror, came over me; I felt that it was the power of darkness. I saw no being, heard no voices, and yet was sensible that Death and Satan, were present in person, and holding discourse with me. "Aye," said the tempter, "notwithstanding all your professions, you *will* be afraid to encounter death when you come to the trial." "I hope not," was my reply, "for I have put my trust in Him who hath overcome death, and who hath promised that his grace shall be sufficient." Death then spake, but a confusedness attended his words; something, however, I distinguished about chopping, alluding to one of the many forms in which he appeared to the children of men." "With the chopping," replied I, "I have nothing to do, I trust I am ready to meet my fate in any manner my Heavenly Father shall please to appoint." "Look here!" said Death. I turned in the direction indicated, and as far as the eye could reach, lay heaps on heaps, of heads and trunks, and limbs, in one promiscu-

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ous confusion! Never before had I so deep a sense of the slaughter death had made in the human family. I gazed awhile with shuddering, but turning to the dark spectre, bade him look yonder! pointing upward, and behold that holy, happy throng, "that no man can number." "Those," said I, "have through the grace of our Lord Jesus Christ, gotten the victory over death, and are now rejoicing before the throne." "Aye," replied the tempter, "but how do you know that *you* shall ever get there?" And then, said my brother, I fell to praying with my might. The vision vanished, and I awoke happy in the embrace of my Redeemer." Whatever may be thought of the exercises of the mind by night, this, in connexion with a dream of the hour before, was blest to his spiritual good. It ended the long struggle, between the desire of being restored to health, and the desire to be entirely submissive to the will of God. It somehow unclasped the tendrils, which so closely bound him to the objects of his care, was the means of enabling him to turn the current of his thoughts, and set the affections of his heart, more intensely on things heavenly and divine. Speaking to Mrs. Covell the next day, "O! my dear, said he, how happy we shall be when we all get through; we have been about together a great deal, but never home. I feel that I am going first, but I have a promise that our separation will be short. Soon to you as well as me the blessed word will come, 'Child, your father calls, come home.'"

He was disappointed, however, in not going so soon as he expected. Delighted indeed would have been his feelings, could he then have soared to heaven on the wing of fresh emancipation; but his faith and patience were destined to longer and severer trial. The possibility that this might be the case, occurred to his mind, as the following day wore on, and he found no material

change in his condition. Towards night, as Mrs. C. and I were supporting him in bed, he spake thus, "What do you think, both of you? am I anticipating time, and dying in imagination sooner than in reality?" We replied that it was impossible for us to know the hour when the Son of man would come. "Well," said he, "the will of the Lord be done." And the blessed Lord did enable him to carry out this heavenly feeling into the long details of a distressing and protracted sickness. The gnawing hunger, and the parching thirst; the distressing nausea, and the quivering pain, were endured by him, as one conscious that he was suffering the will of God. If occasional impatience arose, he quelled it instantly, and would say, "well, after all, it cannot be said of me that I 'have come out of great tribulation.'"

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Brother continued to fail until Wednesday, the 20th inst. Then came the welcome summons. But so gently was the icy signal laid, that we could scarce believe it Death.

And when I saw him fold his arms across his breast and motion for more covering, I remembered Bryant's beautiful description of a similar scene, and felt that I had the literal illustration before me of one "who wrapped the drapery of his couch about him, and lay down to pleasant dreams." Truly, "the chamber where the good man meets his fate, is privileged beyond the common walks of life." At four P. M., the empty casket was all remaining unto us. The precious gem had been silently but finally withdrawn, and was no doubt glittering, expanding, rejoicing in songs of everlasting deliverance. There in the grand cabinet of the Redeemer's jewels, will it await the glorious re-setting he speaks of to you. O! let me die the death of the righteous and let my last end be like his. On Friday afternoon Dr. Welch pronounc-

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ed the funeral discourse from these words—"If ye loved me, ye would rejoice because I said, I go unto the Father."

In the hope of again, and, if the Lord will, soon meeting with you here, and of the far more joyful meeting hereafter, I subscribe myself your friend and sister.

Mrs. D. C. BROWN."

Deeming that any farther remarks on the character of our precious friend, would come with a better grace from some other pen than mine, I have made the following selections from the funeral sermon:

"With you, beloved mourners, on this day of heavy trial, we most sincerely and affectionately sympathize—we feel that your loss is on earth irreparable. There must be many tender and mournful recollections connected with the memory of the kind, faithful, devoted husband, of the attached and amiable brother, who derived so much of his own happiness from the domestic circle, and never failed by his presence there, to impart it. But we cannot better express our sympathy in your sorrows than by referring you to the sacred sources of comfort and peace, which the gospel presents. To the truth so forcibly expressed in the text, that your loss is to him unspeakable gain; that while you mourn the distressing deprivation on earth, he rejoices in the possession of the incorruptible, undefiled and unfading inheritance on high; that he has gone to the Father. We are happy in the reflection that this holy consolation is appreciated, that we now appeal to hearts who have already received the impress of the Savior's truth, and trusted in his love and power. * * * * *

The loss to the Zion of God is great, and must be severely felt in this place. But a bereaved church may also find, in the language of the text, a sacred motive to submission and a sweet source of consolation.

If you loved him, and none can question your affectionate regard for your Pastor, who brake unto you the bread of life; directed your faith and hopes to their glorious objects, unveiled the excellencies of your Savior, and encouraged your confidence in his faithfulness and power. If you love God, the memory of his faithful servant is precious, and will be long cherished by those who were favored with his friendship or enjoyed the advantages of his labors. For of him it may be truly said, that the cross of Christ was his glory and his joy; that his tongue never tired or faltered in proclaiming his truth, while his life presented a beautiful exemplification of its holy influence. The removal of the faithful Pastor is indeed a just cause for sorrow, nor can I believe that submissive tears are offensive to him who wept with the sisters of Bethany, by the grave of their brother.— Yet if you love him, you will not regret his early summons to the presence of the father and to the mansions of the blessed. Though you mourn the loss of his society and counsels, his ministry and example, you will rejoice that he has attained “the end of his faith;” that though taken from you, he has gone to receive the gracious rewards of his self-denying labors, and now rejoices in the blessedness of the dead, “who die in the Lord.”

Before I conclude this discourse, I am desirous of calling your attention to the usefulness of his life, and the triumph of his death. I am aware that the eulogy of the dead is not at all times productive of the happiest moral results. But it must be conceded that there are times, and instances of mortality, which render it not only proper, but highly important; that we may be influenced by virtuous example, and that our grief may be sanctified to our spiritual improvement. The present is to my mind such an occasion. I am also reminded of

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the prohibition of my dear brother, upon this subject; for when assigning to me this solemn service, he said, "Speak not of me, for I am a poor, guilty sinner, and hope only in the infinite grace of my Lord and Savior, but improve my death for the good of my people." But how shall improvement of this afflictive event be attained, if we refer not to what was excellent in his character, that we may emulate it; to his triumph over the last adversary, that we may be encouraged to labor and hope for the same glorious victory? The end contemplated will be, I trust, regarded as justifying this reference; and I am persuaded that our departed brother, who gave himself in all the energies of his mind, and counted not his life dear that he might attain the same great object, will now approve it.

The life of your lamented Pastor, ALANSON L. COVELL, if measured by his years was short; he was called from the scene of his labors in the midst of his days. But if it be a more just estimation to measure life by usefulness, then was his most happily protracted.

* * * *

His residence with you, my brethren, has been short; after a brief period of less than two years, of delightful and profitable intercourse, the holy relation has been dissolved and he has been summoned to go to the father; yet I am persuaded that he must long live in your affections. His tender concern for all your interests, his generous sympathy in all your sorrows, his ever prompt responses to the varied calls of duty, his faithful and affectionate dispensation of the word of life, must have all contributed to render him dear to your hearts. "You are witnesses and God also, how holily, and justly, and unblameably, he behaved himself among you; and how he exhorted, and comforted, and charged every one of you, as a father doth his children, that you should walk

worthy of God who hath called you to his kingdom and glory." 1 Thess., 2 chap., 10, 12. Limited as has been the duration of his ministry among you, it has been attended with the clearest evidence of his fidelity, and the most gracious manifestations of the divine approbation. For in addition to the mournful testimony of your tears this day, we have the interesting confirmation in the happy results of that ministry. One hundred and six members have been added to the church, seventy-eight of whom were received upon profession of their faith in the ordinance of baptism. That ministry, my brethren, upon which God has thus graciously set his seal, cannot be soon forgotten by you, and its sanctified effects will, I trust, be experienced, and exhibited long after these mortal remains have returned to their native dust. It was characterized by that amiable sweetness of disposition, for which he was so remarkable. In the pulpit, he seemed to respire in an atmosphere of holy charity; his heart evidently yearning in all the warmth and tenderness of christian love, over the condition of perishing men. He sought to convince and persuade, not to terrify and confound; to win souls to Christ, not with boisterous declamation and fearful images of divine wrath, but to draw them with the cords of love from error and sin, "beseeching men in Christ's stead to be reconciled to God." Yet was he faithful to his high trust as the messenger of a Holy God. He failed not to warn sinners day and night with tears. So faithful, that I do not fear to say, that if any of this congregation should die in impenitence and unbelief, and fall in the final condemnation of the wicked, your late Pastor is clear of your blood; his voice affectionately, but unequivocally interposed its frequent and solemn admonition between you and death. "Knowing the terrors of the Lord he *persuaded* men."

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But it was his delight to expatiate upon the attractions of religion; to preach Christ in the grace of his offices, the completeness of his work, the excellencies of his character, and the glories of his cross and throne. The Savior was enthroned in the affections of his own heart, and he felt it his sweetest privilege to recommend him to you, in all the fulness of his grace and truth, the glorious Mediator, able to save to the uttermost. Some of his last expressions furnish an affecting illustration of this characteristic of his ministry. A few days previous to his death, while standing at his bed side, he put his arm around my neck and gently drew my ear to his lips, when in a voice tremulous and faint through weakness, he whispered, "My dear brother, preach Christ." And then as if fearing a misapprehension of his meaning, added, "I know you do, but I want you to preach more of Christ; tell men of his power, of his compassion, of his glory; call upon them to love and trust him. O! never did I know so much of his grace and glory as at this moment; never did I see him so lovely, so precious before." Ah! my brethren, he knew much then; when on the verge of eternity, "underneath were everlasting arms," and the light of a Savior's countenance shining upon his departing soul. He *then* knew the sweetness of his love, his power to raise poor, frail, sinking humanity above the weakness of the flesh, above the pains and terrors of death; but he knows more *now*, unutterably more! for he lives where the full glories of God and the Lamb are revealed. He "beholds his face in righteousness."

Then why should we dwell upon these recollections of fidelity, affection and usefulness, enhancing the sorrow with which we bear his body to the grave? It is enough that the memory of the just is blessed; that the righteous shall be had in everlasting remembrance; *that*

our brother can not die. It is enough that it is the will of our Heavenly Father thus to test the faith and submission of his people. It is more than enough to silence our complaints, to solace our hearts, and render us gratefully submissive to know that he has gone "*to the father.*"

His last illness, although attended with the excruciating pains inseparable from the disease that sundered the cords of life, furnished a bright and beautiful exhibition of the passive graces of the Holy Spirit. Meekness, patience, humility, submissive confidence, were the weapons with which he achieved a glorious victory over the destroyer. Though his sufferings were great, they were sustained with the most exemplary fortitude. He seemed literally to "endure as seeing him who is invisible." His only anxiety was that he might suffer with becoming submission; that he might glorify God in the fires; that he might not become restless and impatient under their intensity. When about to unite in prayer with him, he frequently requested, "Ask of the Lord for me, that I may be entirely reconciled to the divine will. O! for more of this precious grace." And the desire of his heart was granted. I have often witnessed the closing scene of life, and rejoiced in the good man's triumph over weakness, pain and death; but never have I seen this precious grace more energetically exercised, or its tranquillizing power more clearly evinced. His disease was pulmonary, and though resisted by the highest professional talent, by the incessant attentions of his anxious friends, and by the prayers of those who knew the importance of his life to the church of God, human skill and sympathy were alike in vain. It slowly, but irresistibly progressed to a fatal termination, and our brother sleeps in Jesus.

It is consolatory to know that when dying, as while living, he gave his decided testimony to the power and

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grace of the Savior of men. When passing through the gloomy valley, his path was illumined by the presence of his God. The truths he had preached to others, thro' this trying scene, were the support and joy of his own soul; the rod and staff of his God comforted him. My visits to his bed-side were frequent; yet in no instance could I discover a cloud upon his mind. While he manifested the most acute sensibility with regard to his moral imperfections, his unworthiness and guilt in the sight of God, and often adverted to it in the most affecting language; yet was his faith confident, his hope strong, all the prospect bright and inviting. His sun was evidently descending in unclouded beauty. For him to die was gain. He often assured me, in reply to my inquiries, not only that death had no terrors for him, but that he discerned in him a friend sent to conduct him to his father's house. On one occasion, upon asking how he had passed the night, he said, "Well, *very well*; I have had a blessed night; there is no rest indeed for this poor body, but my soul has found a sweet rest in Christ." He was uniformly composed, tranquil, happy in his Savior. But there were moments when he enjoyed in an eminent degree the consolations of the spirit, a sweet fore-taste of future blessedness. It was my privilege to be with him during one of these precious seasons, and he said to me with great earnestness, "O, this is too much! it is too much! This strong impression of the presence and love of God is more than my poor, weak body can endure." I was not only refreshed and comforted with this new demonstration of the power of the religion of the cross, but my mind was deeply impressed with the solemnity of the scene. It appeared holy ground, consecrated by the presence of the HOLY ONE, who had come down into the chamber of his dying servant, in all the fulness of his grace and condescension. O! it is easy, it is delightful, to die with such supports and consolations.

"Life take thy chance,
But, O! for such an end."

"Blessed are the dead which die in the Lord, that they may rest from their labors and their works do follow them."

Neither the pains which he suffered, nor the high spiritual enjoyment of which he was the subject, could so engross his thoughts as to exclude anxiety for the salvation of those he loved, and you shared largely in his regards. For this church, for this congregation, for those who this day weep under the bereaving hand of God; for those who feel little concern for their own immortal interests, he was deeply anxious to the last moment.—He knew the value of the Gospel by what he had experienced of its consolations, and he wished his brethren to possess them richly, that the sacred peace it imparts should ever "keep your hearts and minds," that you might live above the world; escape its snares and pollutions, and enjoy the full blessedness of a well-grounded, glorious hope. He deeply felt for those who are destitute of its consolations; and especially for those to whom in this place he had ministered in holy things. His frequent inquiry concerning the spiritual condition of one, and another of the congregation whose recent seriousness had induced in him the hope that they were not far from the kingdom of God, evinced how strongly this feeling had possession of his mind; how great was his love for your souls. They were incorporated with the last prayer he addressed to a throne of grace, and with the last anxieties of his throbbing bosom.

While, therefore, you realize the severity of your deprivation, and the never-failing sources of consolation which the Gospel presents, let your minds be also impressed with the solemnity and responsibility of your circumstances. Let your departed Pastor be unto you as one that "yet speaketh," and the ministry that has

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now ceased forever, continue to exert a sanctifying influence over your hearts and lives. Love and confide in the Savior he preached. Obey the precepts, discharge the duties his ministry inculcated. Guard against the evils of which he so faithfully warned you. Imitate the humility, the love, the fidelity, the zeal of which he presented so bright an example. Be ye followers of him as he followed Christ, that with him you may triumph over death, AND GO TO THE FATHER.

The following sermon was originally published by the society before whom it was delivered. By the advice of many it is presented here.

Reasons for the formation of the American and Foreign Bible Society.

A DISCOURSE,

Delivered at the organization of the Bible Society for Albany County and its vicinity, in the meeting-house of the First Baptist Church in Westerlo, August 31, 1836, by A. L. COVELL, pastor of the first Baptist Church in the city Albany.

ACTS xv. 29. "And the contention was so sharp between them, that they departed asunder one from the other."

The parties to this contention were Paul and Barnabas, ministers and missionaries of the church in Antioch. This was the first church gathered among the Gentiles. It was emphatically a missionary church. "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, they laid their hands on them and sent them away."

A nobler example than this, of the true missionary spirit, is not on record. How ardently must that church have been attached to Barnabas and Paul! How highly must they have valued their ministry! Though there

were other ministers in the church, yet they seem to have been less active and useful. They were called, therefore, to send their best and most beloved men on missionary service. It must have been a great trial to their faith, yet they seem most cheerfully and unanimously to have complied with this divine appointment. They immediately sent forth their beloved teachers, with **FASTING AND PRAYER**, that the divine protection and blessing might attend them. In this labor of love, they received a rich reward. After an absence of two or three years, their missionaries returned with the thrilling report of converts multiplied, of numerous churches gathered, and of the wide diffusion of the gospel in different countries.

After this, having remained several years with the church in Antioch, Paul proposed to Barnabas to revisit the churches they had gathered, and assist them in whatever might be requisite to their prosperity. To this proposal, Barnabas readily assented, and it doubtless received the approbation of the whole church. Barnabas determined to take with them Mark, who had accompanied them through a part of their former mission, but returned before their work was finished. Paul was unwilling to place any dependence upon him again, and decline his company on the new mission. On this point, "the contention was so sharp between them, that they departed asunder one from the other." Barnabas and Mark sailed to Cyprus; while Paul, choosing Silas for his companion, "went through Syria and Cilicia, confirming the churches."

This difficulty between these first two missionaries to the Gentiles, was, no doubt, regarded at the time as a great evil. Both might have been actuated by improper feeling. Mark was nephew to Barnabas, who might have been too partial to him; and a man who had once forsaken his work without a good reason for it, was not

likely to find much favor with Paul, who seems never to have *learned how* to abandon a good work till it was accomplished.

It might have appeared to many very unwise in these brethren, to "depart asunder from each other," even if they could not agree about taking Mark with them.—Such a separation, for so slight a cause, might have been considered a very *bad precedent* for those missionaries to give the churches. Its influence upon all future laborers might have been most unhappy; while their enemies might have taken occasion from it to blaspheme the doctrine of Christ, and despise its promoters. But "how can two walk together, except they be agreed?" And what is the benefit of keeping up the appearance of union, when the reality of it does not exist? These apostles would not, could not, act on this principle. If they could not go out amicably together, they would separate. The field was wide enough for both, and each would choose his companion, prosecute his labor, and trust in God for the results; and it is easy now to see, that great good resulted from their decision. At first, only one mission had been contemplated, and Paul and Barnabas were to have been the only laborers; but by their separation, two missions were undertaken by four laborers at the same time—so that the whole affair "turned out for the furtherance of the gospel."

This narrative was certainly written for our instruction. It shows us, that *even good men* can not *always* agree in the choice of means for the conversion of the world; that if they can not agree, they had better separate; and that much greater good can be effected by an honorable separation, than by an endeavor to act in concert in *things concerning which there exists a real disunion*.

I shall not, on this occasion, remark on either of those

points, important as they are to all who pray and labor for the world's conversion; but I will take occasion from them to remark on another and quite recent occurrence, connected with the same great cause, attended by circumstances which all deplore, but which will, I doubt not, be overruled in the good providence of God, for the far more vigorous promotion of the cause of missions, and will result in the conversion of more souls to God. I allude to events which have transpired in the American Bible Society within the past year; events which have sundered from that society the largest christian denomination in America, and which have led to the formation of the American and Foreign Bible Society. Most persons in this community are aware that such a separation has occurred, and that the last named society has been organized; but with the causes which led to it, and with the circumstances attending it, many are not yet familiar. As the aid of our churches, and of the friends of truth who act with us, will hereafter be solicited in favor of the A. & F. B. S., and not as heretofore for the A. B. S., they have a right to expect from us the reasons for this new measure. In almost all our congregations, the frequent inquiry is, "Why have you formed a new Bible Society? What do you intend to accomplish by it? Are you not willing to unite with all christians in giving the Bible to mankind, without note or comment?" These inquiries ought to receive a direct and satisfactory answer. I do not wish any man to feel the least sympathy for the new society; I do not desire him to offer one prayer for its prosperity, or to contribute a farthing for its promotion, unless there is good reason to believe it is approved of God. If it be not of God, let it fall! But if it be of God, let us sustain it by our prayers, and by our liberality, in a manner worthy of its **RIGHTEOUS ORIGIN**, and of its **NOBLE AIMS**.

The object to be accomplished by the A. & F. B. S. is stated in its Constitution. The first article declares, that its "single object shall be to promote a wider circulation of the Holy Scriptures, in the MOST FAITHFUL versions that can be procured." The second article requires, that "the Society shall add its efforts to those employed by other Societies, in circulating the Scriptures according to its ability, in all lands, whether Christian, Mahomedan or Pagan." Its object all will approve. It is simply to give the PURE WORD OF GOD to all our fellow men who do not possess it.

Our present inquiry, then, is this: Why is it that the Baptist denomination can not continue united with the A. B. S. in translating and circulating the Bible in foreign languages, as they have done for years past?

Some of the principal facts and circumstances which have imposed upon us the necessity of withdrawing from the A. B. S., so far as the translation and distribution of the Bible in foreign languages are concerned, will now be given. They are such, I think, as will appear sufficient to justify the formation of a new Bible Society, and to give it a very high claim upon the prayers and munificence of an enlightened christian public.

In 1832, Mr. William Yates, Baptist missionary in Calcutta, published "*A Revised and Improved Edition of the Bengalee New Testament.*" It was first translated by Dr. Cary, and published by him in 1803.—"During the life of Dr. C. it passed through seven or eight editions, each of which had the advantage of his critical supervision."

"Mr. Yates went to Calcutta in 1814, made himself thoroughly acquainted with the Bengalee language, and preached many years with much acceptance and success to the natives of Bengal. He is acknowledged by competent judges in Europe, as well as in Asia, to be one of the best Oriental scholars now alive; and his Bengalee

New Testament has received from learned pundits and teachers of Calcutta the most unqualified commendation." For assistance in publishing this edition of the New Testament, Mr. Yates applied to the British and Foreign Bible Society. His application was referred to the Calcutta Bible Society, Auxiliary to the British and Foreign. This society, in 1831, refused to encourage any version in which the word *baptizo* was translated to *immerse*; and this was followed by a similar step on the part of the parent society in 1833. The history of these transactions is given by the missionaries themselves, in a letter dated the 25th of May, 1832.—“Some years since,” they say, “three of the Pedobaptist brethren, unknown to us, though on the most friendly terms with us, wrote to the Bible Society in England, requesting them not to give assistance to any Indian version, in which the word *baptizo* was translated to *immerse*. None of these lived to see the reply to their communication, and nothing further of a positive nature was done till last year. When you applied to the Bible Society in England for assistance to our version, the Secretary of the parent institution wrote to the Bible Society in Calcutta, stating, without any reference to baptism, that if the version was considered a good one, it was their wish to afford assistance. The resolution they forwarded, was as follows: “That the above application respecting an edition of the Bengalee New Testament, be referred to the committee of the Calcutta Auxiliary Society, with authority to contribute towards the expense of an edition, should they be of opinion that it ought to be encouraged by this Society.” After seeing this resolution, we inquired privately whether they intended to give us aid, but could obtain no answer. A short time afterwards, in their annual report, they came forward and boldly declared their sentiments, intimating,

too plainly to be misunderstood, that they should encourage no version of the Scriptures, how well soever it might be executed, in which the word *baptizo* was translated to *immerse*."

Here, then, the die was cast, so far as the British and Foreign Bible Society, and its auxiliaries, were concerned. It was impossible to receive assistance from them, unless the translation was altered. This the translators could not do, and preserve a good conscience. They therefore determined to apply for assistance to the American Bible Society.

Their letter making this application, was received by the Board of Managers of the American Bible Society, on the 6th of August of last year. It was referred to the committee on distribution. After long deliberation and discussion, a majority of the committee reported to the Board, *against* the application of Mr. Yates. A minority of the committee presented a counter report, and in favor of the application. This was followed by a long discussion in the public meetings of the Board.—The result of it was, that no assistance should be rendered to the publication of the Bengalee New Testament, because it translated *baptizo*, and its kindred terms, by words which in Bengalee signify *to immerse*.

But this was not all. They did not confine their decision to the single case of Mr. Yates, but adopted a rule by which they would be governed in all cases hereafter. The rule is this: "As the managers are now called upon to aid extensively in circulating the sacred scriptures in languages other than the English, they deem it their duty, in conformity to the obvious spirit of their compact, to adopt the following resolution as the rule of their conduct in making appropriations for the circulation of the scriptures in all foreign tongues:

Resolved, That in appropriating money for translating,

printing, and distributing of the sacred scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all religious denominations connected with this society can consistently use and circulate said versions in their several schools and communities."

By the adoption of this resolution, three points of very great moment were decided: First, the "Revised and Improved Edition of the Bengalee New Testament," perhaps the *most faithful* and perfect version ever made in any oriental tongue, was rejected as unworthy the patronage of American christians! Though thirty millions of our fellow men were speaking the language of Bengal, and though the New Testament in question was the only medium through which they could have access to the revelation of their Maker's will, yet it was rejected, and the rejection plainly implied that they had better have no Bible in "their schools and communities" than such an one. They had better grope on still in their darkness, than read a New Testament which should tell them, as plainly as Paul did the Romans and Colossians, that they were "buried with Christ in baptism."

Another point decided by this resolution, is, that *any* translation of the Holy Scriptures into any language, which shall render *baptizo* and its cognates by terms which signify *immerse*, should receive no encouragement from the A. B. Society. This was a virtual declaration, that all aid should hereafter be withheld from every translation of the scriptures which had been made, or was now in progress, by our denomination. This was speaking once for all, and in a manner too plain and peremptory to be misunderstood.

A third point necessarily implied in this resolution, is, that every translation of the scriptures made by our de-

nomination into any language, is considered and treated as *sectarian*, and as unworthy to be "circulated in schools and communities." This was certainly speaking very loudly to us, and required some action on our part, that would be PUBLIC, DECIDED, and FINAL. The two largest Bible Societies in the world had wholly and forever refused all aid, and all co-operation with us in giving the Bible to the heathen, unless we changed the principle on which our translations had ever been made.

Under these circumstances, only two things were possible. One was, to succumb to the dictation of the British and American Societies; throw away the toils, and tears and prayers of *Cary*, and *Marshman*, and *Judson* and *Yates*. We should then have only to say to our future translators, "When you come to *baptisma*, or *baptizo*, do not pray to God to enable you to TRANSLATE those words faithfully. Do not, by 'diligent study, endeavor to ascertain their exact meaning:' that's a *sectarian* proceeding. You are not to search the language into which you translate, for words corresponding to them in meaning, by which you may give their exact import to those for whom you are translating: that will be considered an attempt to make the heathen all Baptists. It will be denominated, both in England and America, 'a scheme of proselytism.' This we can never endure. Therefore, when you come to these troublesome words, read over carefully the instructions given to the authors of the 'Common English Version,' and proceed accordingly." This was one course of action, open for us to pursue. Another was, to form a Bible Society of our own, appoint our own translators, instruct them to make the "most faithful" versions possible in all languages into which they should translate the scriptures, and then submit those translations to the supreme control of Almighty God, and to the enlightened judgment of the

christian world. This last alternative we have adopted ; and on the thirteenth of May last, organized, in the city of New-York, the American and Foreign Bible Society.

We have now in our country two national Bible Societies. The point on which they differ is easily understood, and should be carefully considered. It is this :—The A. B. Society requires that all translations of the Bible into foreign languages, must, on the subject of baptism, be made on the same principle with the “Common English Version.”

The A. & F. B. Society requires that the words relating to baptism, shall be translated by the same rule that other words are; that they shall be faithfully rendered by words of the same meaning in the languages into which translations are made.

This is the only practical point that divides the two societies. Let us, for a moment, fix our attention upon this point. It is well known that our present English Bible was translated by order of King James of England, and first published in 1611. By order of the King, *baptizo* and its kindred terms were not translated, but transferred into the language. This was introducing a new word into the language, a word which no one would understand unless they were acquainted with Greek, and whose meaning they could not ascertain except by inquiring of their teachers, or from dictionaries and lexicons. These words having now been used in our language more than two hundred years, have become familiar to English readers, though *at first* they would have conveyed to them no meaning whatever. So far as the translation was concerned, therefore, the ordinance of baptism *was left entirely in the dark*. No one, without some knowledge of Greek, could learn from these words in the English Bible, what was the mind of the Spirit in this great duty.

Now, the question to be determined is, Was the principle of translation a good one? Why not translate what God has enjoined in the ordinance of baptism, as well as what he has enjoined in any other duty? Had the Holy Ghost revealed in Greek, what it would be unsafe to publish in "plain English?" what the American Bible Society can not "consistently circulate in schools and communities?"

We have also another question to determine. How ought christian missionaries *now* to be governed in translating the Bible into the languages of the heathen?—Ought they to be bound by the command of a bigoted king, now two hundred years in his grave: or ought they to render every word of the Holy Bible as faithfully as possible?

In April, 1833, the Baptist Board of Foreign Missions, convened in Salem, Mass., instructed their missionaries engaged in the translation of the scriptures, "to endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text, and to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit, and to transfer no words which are capable of being translated." Such is the rule by which our missionaries are to be governed. Mark its simplicity and its justice. First, they are to pray for divine help: That certainly is right. Then they are to "ascertain the precise meaning of the original text." Who can object to that? Then they are to "express that meaning as exactly as the nature of the languages into which they translate will permit." Is that objectionable? Then they are directed to "transfer no word which is capable of being translated." And why should they? Can the heathen understand a Greek word introduced into their language, better than a word of their own with which they have always been familiar?

What possible objections to this rule of translation can be made by any intelligent, unprejudiced christian? And yet for literally following this rule, in his revision of the Bengalee New Testament, Mr. Yates, one of the most learned and pious missionaries on earth, has been refused any encouragement from the A. B. Society in its publication. Is this charitable? But this is not all.—For adhering to this rule in the translation of the scriptures, they have refused all co-operation with the most numerous denomination of christians connected with them, *of whose money they have now thousands in their treasury.* Has that been done with an enlarged spirit of christian liberality? Have the men who have done this, above all others, been washed white of *sectarianism*? Judge of their principle of translation by the Savior's golden rule, "As ye would that men should do to you, do ye even so to them." Suppose you had no Bible, and an able, faithful translator was about to provide it for you. Would you want him to translate "faithfully" every part of it, so that you could easily read and understand it ALL in your own tongue? Would you be willing he should give you what relates to baptism, in words you never saw or heard of before? words whose meaning you would have to learn by repeated inquiry of your teacher, and about which one teacher would tell you one thing, and another, another? Could you consent to have him leave you thus in the dark in this matter? Well, if you would not like to be treated in this manner yourself, then, by our Savior's rule, you ought not to be willing any fellow creature should be treated in the same manner. And yet this is exactly the manner in which the American Bible Society requires *all translations* to be made, which share its patronage. Let any missionary on earth, however learned or pious, translate the Bible into any foreign language, by earnest prayer to God, by ascertaining the precise meaning of

the original text, and by expressing that meaning exactly in the language into which he translates, transferring no word, but translating all, and the A. B. Society will refuse him all assistance in its publication! and have besides a standing resolution, which recognizes such a translation as sectarian, and unworthy to be "circulated in schools and communities!" With such a rule of action, American Baptists never can agree; in such treatment of the heathen world, they can not participate; to such concealment of the word of life, they can not be accessory. On this point the contention between the two Bible Societies has been "sharp," and they are "parted asunder the one from the other."

There were other circumstances, also, which contributed to bring about this result. Translations like those which are now rejected, had been patronized by the British and American Societies, up to the time when these difficulties arose. The British and Foreign Bible Society had patronized translations of the scriptures in various eastern languages, made by Dr. Cary, and in which the words in dispute were rendered exactly as Yates and Judson now translate them. It was not till the year 1833, that their aid in printing and circulating these versions was withheld; and the American Bible Society had patronized versions of the same kind, until 1835. Now, when the course of these societies was so *suddenly* changed, and they refused to patronize versions which *for years* had received their aid, it was evident that new motives and principles were controlling their operations, and that the denomination whose translations they had entirely and forever rejected could no longer co-operate with them.

The case was rendered still more aggravating, by the fact, that while they had patronized versions which render *baptizo* and its cognates by terms signifying *immer-*

sion, other versions had been as freely patronized, which render the same words by terms which signify *to sprinkle, to moisten, to wash, "to throw water at any one,"* &c. Rev. J. S. Harris, missionary to the Seneca Indians, translated the Gospel by Luke into their language in 1830. Mr. Wright, his successor, says the meaning of the word most frequently used for *baptize*, is *to throw water at one, to sprinkle, or spatter* as children do at play, or in anger; or *to drench*, as parents among the Indians often do in disciplining their children; or *"to pour a stream of water on one."* Other translations had been made by Pedobaptist missionaries, no more to the purpose than this. Such versions had been "encouraged" by the American Bible Society, as well as those made by Baptists. Of this we never complained. Our money and theirs was paid into a common treasury, and we considered it no more than common justice that the translations of all should be supported. The different denominations, and missionaries *who made the translations*, would, as we supposed, be *responsible* to God and to mankind for them. On this principle, we would have gladly co-operated with the A. B. Society until all nations should have read in "their own tongues the wonderful works of God." But when the ground was boldly taken, that the Bible, when it speaks of a solemn christian ordinance, should not be translated; that the millions of our race who have not the Bible, should read nothing of baptism, or be compelled to read it in Greek, we could go no further. We here feel it our duty to "contend earnestly for the faith," though the contention should become so sharp as to part us from those we love in this blessed work.

But the American Bible Society has patronized versions, different from those mentioned, and objectionable on other grounds.

The Russian Bible, e. g. does not translate *baptizo*, but substitutes for it a word which signifies *to cross*; so that it would read, "Jesus made and crossed more disciples than John." "They that received his word, gladly were crossed." "They went down into the water, both Philip and the eunuch, and he crossed him." This could be circulated in Russian "schools and communities." But should another version read, that "they who received his word gladly were immersed;" that

"they went down into the water, both Philip and the eunuch, and he immersed him;" the managers "do not feel at liberty to encourage it!" Of course, then, we who had rather be *immersed* than *crossed*, must support our own translations.*

I have frequently, of late, been reminded of one great objection to the formation of a new Bible Society. It is said that "it will interrupt the harmony of christians, and tend more than anything else to perpetuate a needless controversy about baptism."

It can hardly be possible that a candid man would seriously urge this objection, after he had carefully considered it. If the words in question are not to be translated; if they are to be transferred into all the languages of the heathen, they will become the subject of everlasting dispute, just as they have been in our language. Converts will ask their teachers what these words mean? Baptists will tell them they mean *immersion*: Pedobaptists will tell them they mean *to wet, to wash, to sprinkle, or to throw water at them*. Here they will be involved in flat contradictions of each other. *The very Bible itself*, for want of being properly translated, will be the cause of perpetual controversy among three-fourths of the human race, who have not yet received it. Who can be willing to throw this "apple of discord" among the millions of Asia? The way to stop controversy about baptism, is to let the Bible speak for itself, and to let all men read and obey it. To endeavor to stop this, or any other controversy, by obscuring, concealing, or withholding the truth, is *popery*. The great sin of *Martin Luther* against "His Holiness," was, that he translated the Bible into the common language of his country, and was for having every body read it. The Pope opposed this. He would have men pray in Latin, and read no Bible at all. Here the "contention became so sharp between them," that they parted forever.

The Baptists are now committing, on a large scale, the same sin that *Martin Luther* did. They are translating and printing the Bible in the different languages of mankind, and are anxious that all the world should read it. This they believe to be the most effectual means to promote truth, suppress error, and "stop controversy." To suppress any part of truth, to obscure it, or in any

* See JUDD's Review of STEWART, Appendix, p. 175.

way withhold it from the knowledge of mankind, they believe to be the direct way to promote error and perpetuate contention. Let those brethren who introduce among the millions of the East the same cause of controversy which for centuries has distressed and divided the British and American churches, beware of arrogating to themselves **EXCLUSIVELY** the title of "peace-makers." Let them not "heal the hurt of God's people slightly; crying peace, peace, when there is no peace," and but faint prospects of it.

Another great objection to our society, is, that if the Bible is translated as we would have it, all who read it will of course become Baptists. On this account, it is urged that we ought not to insist upon such a translation; that some how, in a spirit of generous compromise, this point should be yielded, and men left free to practice immersion or sprinkling as they please.

Let us look at this objection. Let it be admitted, that if the scriptures were translated as we contend they ought to be, all converted heathen would read and be immersed. What then? Would they have done wrong? The very men who make this objection, confess that immersion is valid baptism, "good and acceptable to God." What harm would be done, then, if all the heathen should believe and be immersed? No error would be taught or practiced; nothing wrong believed or done.—What then are the dreadful evils that would result from the universal practice of immersion? Does it make a man less prayerful to immerse him, than it does to sprinkle him? Does it make him less spiritually minded, less active, less liberal in the cause of God? The men who make the objection, do not pretend this. If the believing heathen were all sprinkled, they do not pretend that they would be any more holy or useful than if they were immersed. Or if part were sprinkled, others poured, and others immersed, it would be no better than if all were immersed. Let the objection stand, then, in all its force. Let it be admitted that if all men should read the Bible faithfully translated, it would make "immersion the only baptism." All then would be right, our opponents being the judges. For tho' they contend that something else "will do as well," they have nothing to propose that will **DO BETTER**.

Take another view of this objection. It is now ad-

mitted on all sides that immersion was the practice of John, of Christ, of the Apostles, and of their successors for several hundred years. Immersion was then the UNIVERSAL PRACTICE OF THE CHRISTIAN CHURCH. Suppose then that our translations should make this the universal practice of the christian church again. The church would then be, on this point, just what she was in her best and purest days. Every body would be satisfied with their baptism. Controversy would cease. The churches "would then have rest" from strife and division; and "walking in the fear of the Lord, and in the comfort of the Holy Ghost, they would be multiplied." Should our translations effect all this, would they do the world an injury? And are they to be rejected because they have this tendency? Will they make the church too apostolic? too much like Christ?

I will here waive any further consideration of the subject in this point of view. I hope and pray, that as we feel justified before God and mankind, in the organization of the American and Foreign Bible Society, we shall be united and liberal in its support. By the blessing of God, our missionaries have already translated the Holy Scriptures into languages spoken by more than half the population of the globe. They are still prayerfully and zealously engaged in this responsible, yet blessed work. We intend never to rest in this great enterprize, till the "Lamp of Life" shines upon the pathway of every dweller upon earth.

Under existing circumstances, what ought to be the spirit by which the half million of American Baptists should be animated? God, in his holy providence, has, by the labors of holy men, *our own brethren*, furnished these pure translations of the word of life to our hands. He has put them into our hands in this eventful age, and just as the way is opening for the diffusion of the gospel among all nations. What can be his design in this, unless it is that we should, WITHOUT DELAY, give to mankind a pure, unaltered, unobscured Bible. As the angel having the everlasting gospel to preach to them who dwell on the earth, is now taking his flight in the midst of heaven, let us fill his hands with these "most faithful" versions of the Blessed Word, and bid him scatter them over the whole earth!

I rejoice that the Board of the A. & F. B. Society

have recently appropriated \$2500 towards the publication of the Revised Edition of the Bengalee New Testament, by Mr. Yates. So that the labors of that devoted missionary are not to be lost, nor the Precious Word denied to 32,000,000 of our fellow men who are ready to receive it. This, however, is only the starting point.—These waters of life which are beginning to flow, must roll on in a deeper, broader channel, till like the waters of Noah, they shall cover the whole earth,—not to destroy, but to save.

Could either of you present ANYTHING to a fellow creature in heathen darkness, it would be the Bible.—This would be your first, best gift for him. There are many hundreds of your fellow men begging of your missionaries for Bibles, and begging in vain, because they have none to give them. Would you not like to put a few more Bibles into the hands of your missionaries, and let them give them to the anxious heathen, who wait all night at the missionary's door, that they may be in season to ask for the precious boon in the morning?

A happy convert who loved his Bible, said to his teacher, "How could you christians, in your country, keep this sweet honey so long among yourselves, and not send any of it to us?" The teacher made the best apology he could. "But," continued his shrewd disciple, "it was not right for you christians to be saying SO LONG to each other, how good this honey is! how SWEET this honey is! Why did you not break off a piece of the sweet comb, and send it to us?"

Ye friends of the Bible and of mankind, when in your prayers to Almighty God, you say, "How precious is thy word unto me! sweeter also than honey or the honeycomb!" will you think to break off a piece of the "sweet comb," and send it to your perishing fellow men? "As ye would that men should do unto you, DO YE EVEN SO TO THEM."

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